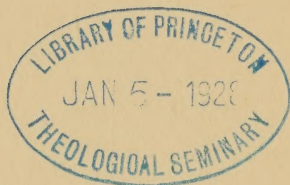


CHRIST IN THE CHRISTIAN LIFE





BT 205 .D8 1927

Duperray, J.

Christ in the Christian life
according to Saint Paul

CHRIST IN THE CHRISTIAN LIFE
ACCORDING TO SAINT PAUL

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OF THE FRENCH VOLUME
LIBRAIRIE DU SACRÉ-CŒUR
6 PLACE BELLECOUR
LYONS, FRANCE

Nihil Obstat:

ARTHUR J. SCANLAN, S.T.D.

Censor Librorum

Imprimatur:

✠ PATRICK CARDINAL HAYES

Archbishop, New York

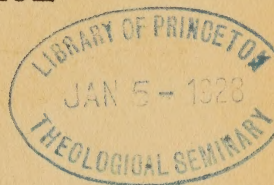
NEW YORK, JUNE 8, 1927

CHRIST IN THE CHRISTIAN LIFE

ACCORDING TO SAINT PAUL

FROM THE FRENCH OF
J. DUPERRAY

BY
JOHN J. BURKE, C.S.P.



LONGMANS, GREEN AND CO.

55 FIFTH AVENUE, NEW YORK

39 PATERNOSTER ROW, LONDON, E.C.4.

TORONTO, BOMBAY, CALCUTTA, MADRAS

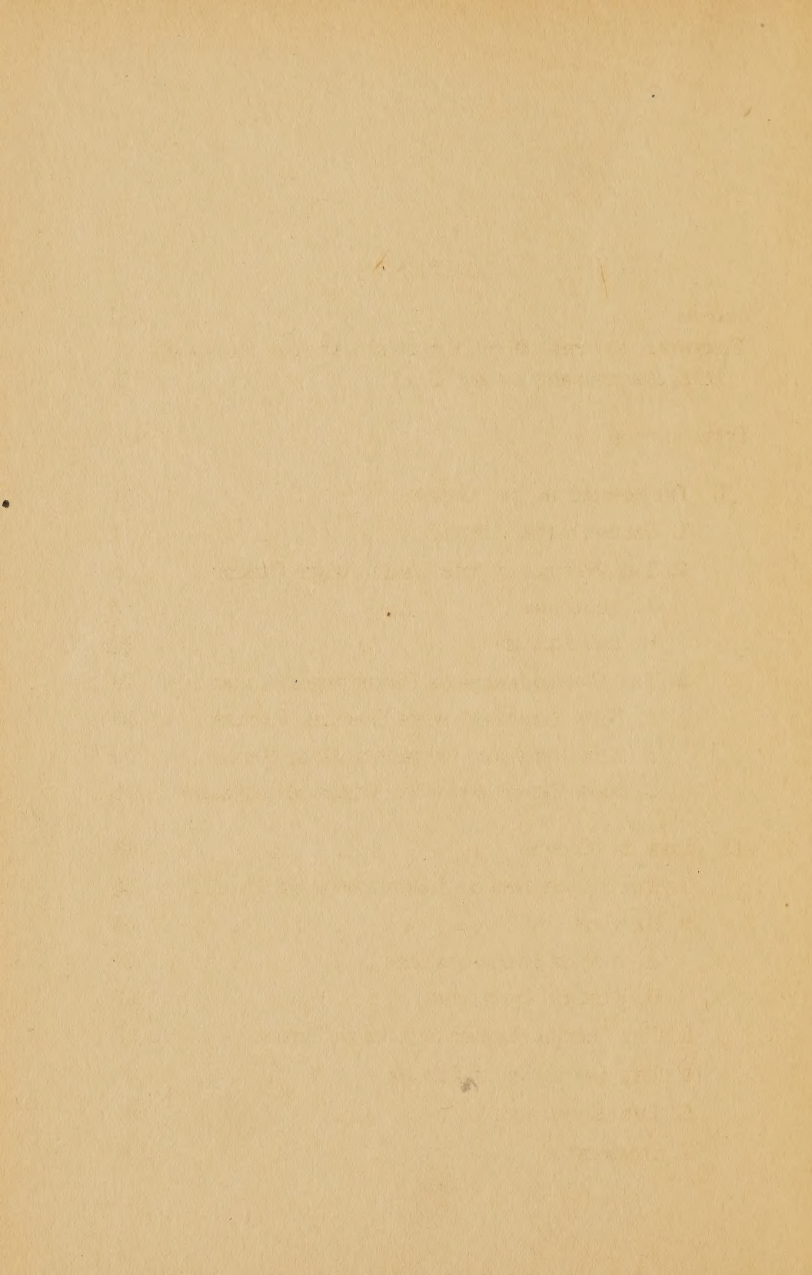
1927

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FIRST EDITION

MADE IN THE UNITED STATES OF AMERICA

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FOREWORD

By the Most Reverend AUSTIN DOWLING, DD.

Archbishop of St. Paul

THIS book of mystical theology, simple, profound, made its appearance in France a few years ago as a doctoral thesis presented to the Catholic Faculty of Lyons by a priest, but lately returned from the Great War. He served on the side of France, was severely wounded and taken prisoner to Germany, where he spent weary months in captivity. Doctor J. Duperray had outlined this work before the war began. In the varied experience of that great cataclysm he had the opportunity to put its teachings to the test. In the daily contact with fellow prisoners, he was placed in a situation not unlike that of the Great Apostle, whose thoughts and words he had had the desire to interpret to the young men of his own day.

In the prison camps he found some for whom Christianity was almost as new as it was to St. Paul's listeners; while others bitterly complained that Christianity was a failure and that the war that was being fought by so-called Christian nations was but a confession of its helplessness; and still others, numbed by the pain and horror of those dreadful days, were drifting into a despair that sterilized the faith of their childhood. The eager priest, whose authority with such a mixed audience doubtless arose less from his soutane than from

the comradeship of arms and the conspicuous evidences of his gallantry, answered their questions and met their difficulties by setting before them the marvellous meaning of Christian teachings as found in the inspired writings of the Great Apostle of the Gentiles.

This book bears evidence of the experiences by which its author profited in that close contact with souls. It lacks the combative qualities so frequently found in theological works and usually associated with polemics. It is quiet in tone, deeply sincere, challenging in its comprehension of the Apostle's words and thought. It is an interpretation of St. Paul such as Luke or Timothy or some intimate disciple or scribe might have made, had he been aware of the theological terms that would come into use in the course of the Christian centuries or of the exigencies of the modern mind or of the methodical presentation of ideas such as our age demands.

Because of its very fidelity to the purpose it has set out to fulfill, Dr. Duperray's work has about it the flavor of antiquity. The texts it quotes, the passages it arranges are, indeed, the common possession of all the Christian ages, commented upon and expounded by the Fathers, the theologians, and the spiritual writers of every period since Christian literature began. But they are so well known and of such authority and repute that they have become more familiar as fragments than as related portions of St. Paul's great and ever repeated theme, the Mystery of Christ as displayed in His Mystical Body, which is none other than the Church.

Surely it is no novelty in ascetical theology to consider the Christ of the Mystical Body as the risen, glorified Christ. This, as a matter of fact, is the underlying

thought of all our ancient Creeds which so silent about the details of Christ's earthly life, are yet so emphatic about His death, resurrection and glory. It explains the reticence of the liturgy which is bathed as it were in the white light of Easter rather than in the tragic horrors of Good Friday. Yet, in the course of time, and never more so than at the present hour, devotional piety has fastened itself upon the Sacred Humanity of Christ as exhibited in His words, His works, even in the furtive contemplation, as it were, of the hidden ways, and characteristics of His life on earth as one of us. This has given a tenderness and sentimental quality to piety that is notably absent in the modes of antiquity so far as we know them. It has kindled the eloquence of preachers, has made its appeal to literature and, better than all, has received the august sanction of the Church in the encouragement that she has given to modern devotional life and the approbation she has bestowed upon many of the most popular Saints of the day.

Yet there is always some danger in emotional piety that the imagination may disturb the purity and integrity of the faith, and in spite of the satisfactions it affords which are, at best, temporary and fleeting, it may leave a soul disillusioned by the discovery of its remoteness from what St. Paul calls "the mind which is in Christ." This searching study so admirably described by our author, of St. Paul's method of preaching and teaching the Mystery of Christ leads us back to the source and fountain of theological thought. Such study naturally concerned itself with that great cosmic concept which the first Christian teachers brought to a world, which, neither then nor now, was prepared to accept it in all its

implications. On the lips and in the writings of St. Paul it is the doctrine of the Mystical Body of Christ—the most complete, the most majestic, the most startling *Lübersund Weltanschauung* that the astonished ears of sinful men have ever been privileged to hear. No matter how familiar such doctrine becomes in the process of repetition, no matter how exhaustive the latest analysis of it may claim to be, no matter how distasteful and abhorrent its exactions may seem to some, it still fascinates and enthralls by the sheer grandeur of its comprehensiveness and the sublimity of its divine evangel.

The plan of the author has been, with the aid of modern scholarship, and yet without a needless display of learned apparatus, to study reverently and with a loving devotion to the scriptural text, St. Paul's own method in dealing with that which was the central burden of his teaching, Christ in the Christian life. He has succeeded so well in making his book something more than a mere doctoral dissertation that it has already passed through several editions in French. It has had thus a certain vogue in those quiet circles of piety which are unaffected by the vagaries of fashion. The original French version has found a place in the hands of the lay, as well as the ecclesiastical, reader. Father John Burke's translation, done amidst the cares of a busy life, offers to still wider circles a welcome opportunity to profit by this worthy interpretation of St. Paul's teaching. It will further extend its ministry of service to souls by bringing the great throbbing heart and the flaming words of the glorious Apostle of the Gentiles nearer to the men of our day who, like those in Athens of long ago, forever seek the truth, if happy they may find it.

INTRODUCTION

THE title of this study, "Christ in the Christian Life According to St. Paul," indicates both its aim and its method.

The method is that of Biblical theology. Our plan has been to gather the texts of the Apostle's writings on the subject of this study; to follow them through in an acknowledged critical edition; to compare, to group and to classify them so as to understand the interactions of the thought of St. Paul. We have endeavored to trace that thought without losing ourselves either amid the technical minutiae of exegesis or among the many commentators on St. Paul. Very frequently one text clarifies another as soon as they are compared.

Our object has been to make this study spiritual. We take the dogmatic problems presented by it as solved; and, starting from the traditionally accepted teaching on these points, we confine ourselves solely to the spiritual doctrine of St. Paul. We seek the mind of the Apostle of the Gentiles as to the role, the place of Christ in the Christian life. We strive to find, amid his flashing references, the truth he wished to express; and upon that all important foundation of his spiritual doctrine, we would build the structure of his teaching. That structure is not set out plainly in the writings of St. Paul. For the most part, the Apostle presupposes it. Nor can

we chart it systematically for the simple reason that the writings of St. Paul are not didactic treatises on spirituality.

The difficulty of such a study is even to attempt to confine to system the sweep of St. Paul's thought and to define precisely the supernatural reality hidden under living speech and varied image. While the teaching of St. Paul, pre-eminently a mystic rather than an instructor, requires explanation, the explanation should never make it sterile. His epistles were born of circumstance; written without studied art in plastic style, by a soul whose thoughts were ablaze and whose expression could not be confined within the narrow limits of the ordinary phrase. One need but read innumerable passages where the one verb will have many objects; wherein one conjunctive phrase crowds another; phrases that suggest always far more than they say, of which it is often possible to mark with precision the beginning and the end, in order to understand the difficulty thus presented of giving in our ordered and precise language the Jewish thought of him who was once the pupil of the Rabbi Gamaliel.

The very nature of the subject increases this difficulty. Of the truths with which this study concerns itself—the mystery of Christ, the life of Christ in the soul, the life supernatural,—it is impossible to speak save by analogy. That indefiniteness which leads to pantheism must be avoided just as truly as that excessive preciseness which would do away with the mystery and result either in agnosticism, which knows nothing, or in anthropomorphism, which knows too much. While we endeavor through orderly exposition to make it precise,

we must at the same time keep intact the figurative language and the living substance of St. Paul's thought.

To fix this living thought of St. Paul in didactic terms is difficult. Human language is not at home in defining the mystery of divine grace. The difficulty is the greater because of the fineness of the precise point of our study—the relations of the Christian with Jesus Christ. The field of inquiry is full of many dangers: heresies and the discussions of the schools abound. But we will not dwell on them here. We will, however, point out, once for all, the principal rocks to be avoided; the extremes to be shunned. We reserve the right to return to the discussion if any disputed point demands it.

The pantheists err, either knowingly or unknowingly, in confusing union with such a oneness, such an identification as would result in the personality of the Christian's being absorbed by Christ to such an extent that nothing of it would remain; it would pass into the one great divine whole. Long ago the Church condemned those who maintained "the human soul is a part of God and of His substance" (Denzinger 19). In 1320, John XXII condemned twenty-eight propositions of Eckhart, the majority of which were tainted with just this error (Id. 508).

Side by side with this pantheistic tendency is the error of Protestants and of modernists concerning the mystical Christ. Some maintain that St. Paul in stating his spiritual doctrine does no more than voice his own religious experience. For him, the Christ of his personal belief was the mystical Christ. And among those who distinguish between the Christ of faith and the Christ of history are all shades of opinion as to the degree of

idealization which faith has undergone in progressively squaring itself with the Christ of history (Id. 2036).

These errors are closely allied with the Protestant and quietistic teaching which exalts faith at the expense of good works; which recommends to the believer simply an acceptance of faith but not the practice of the law. Since the Council of Trent, the Church has condemned those who would say "that Jesus Christ has been given by God to man as the Redeemer in Whom we ought to believe, and not also as the Law-maker Whom we ought to obey." (Id. 831). Canisius warned us against such an error when he spoke of those who "mutilate Christ."

Of this error is born a tendency to place union with Christ in opposition to the limitation of Christ, a tendency to make the importance of the exercise of the virtues yield to prayer that is more or less affective, to an imaginary abandonment, to a vague union. The Church has condemned many propositions of the quietists which fall into this error (Id. 1221). The traditional teaching on this point is well expressed by St. Thomas at the beginning of the third part of the Summa: "Our Lord Jesus Christ, in saving His people, has shown us the true way to be followed in order that through His Resurrection we may arrive at the blessedness of eternal life. Christ is the way that every Christian ought to follow." Without going to the excesses of Americanism, it is essential to give high place in the spiritual life to the practice of the virtues active or passive (Denzinger 1972).

While they avoid these grosser errors, some authors, even some Catholics, speak in an inexact way of the office in our spiritual life of the humanity of Christ. It is

wrong to neglect the worship of Christ's humanity. It is in like manner an abuse to halt thereat too long and not to pass through the humanity to reach His divinity. "The divine nature of Christ," says St. Thomas, "ought to move us to a high degree of devotion." (2^a 2^{ae} q.82 a3). Such are the principal roads to departure in spiritual teaching from that field wherein we must seek the thought of St. Paul.

Beyond these errors, against which Catholic thought safeguards us, are the differences of the schools, and here we meet the problem of divine causality effecting our souls. How it acts through sacramental grace, or through the relations of Christ to us, is always a problem of the action of God on men. There are two prevailing theological opinions: the thomistic, insisting on the action of God, speaks of a physical causality: its exaggeration would lead to mystical pantheism and to quietism; the molinist, insisting principally on the action of man, speaks of a moral causality on the part of God, emphasizes human liberty and, exaggerating it, opens the way to semi-pelagianism and to naturalism. It can be foreseen that on the precise matter of our study the thomist will stress the union of the Christian with Christ; the molinist, on the contrary, the limitation by the Christian of Christ.

We are content to point out the differences and the tendencies without urging either opinion. St. Paul precedes these controversies—the different opinions among Catholics: the errors of heretics. He soars above. Every Catholic theory, under pain of otherwise not being Catholic, must respect the Pauline teaching. The doctrine of St. Paul on the spiritual life, as on all other matters, is

in harmony with the doctrine of the Church voiced in the apostolic catechism of that day. It is the office of the theologian to take sides in favor of this or that point of view on the thought of St. Paul. Our task here is simply, without fear of school or of controversy, to clear this thought of its complexity, remembering it is not always expressed with precision.

With this in mind, we planned the divisions of this study, divisions which are not altogether precise but which are modelled on the thought of the Apostle.

The first chapter is devoted to the study of our union with Christ: it establishes the fact of that union: examines its nature according to Pauline analogies: throws further light on it by examining its consequences. This chapter is entitled "Our Incorporation with Christ."

The second chapter studies "life in Christ," how that life is born in baptism under the two-fold aspect of death and of life in Christ: how this two-fold movement continues: the place which the imitation of Christ holds therein: the office therein of the Holy Eucharist: the general impression resulting from this study. The first chapter considers our incorporation in Christ rather from the static point of view: the second, from the dynamic. These are the two most important chapters and the two most developed. They cover the beginning of the Christian life and its normal course.

A third chapter endeavors to explain the terminus of that life—glorification with Christ: how our own interior growth aids in perfecting Christ: how our justification in Christ initiates our glorification with Him: how we will be risen with Him: then, the vast design of God, the great mystery of Christ—He, the chief and

first-born; we, drawn with Him into the bosom of the Trinity, and, having shared in the triumph of His second coming, are assumed into the repose with God Himself.

These three chapters, following in their order as closely as possible the thought of St. Paul, grouped together what rigid classification would list as follows: the efficient cause, the exemplary or formal cause, the final cause. These three chapters summarize the teaching of St. Paul on Christ in the Christian life.

A fourth chapter ventures as an illustration the life of the Apostle himself: how he was the first to put into practice that which he taught. His example is brought to bear upon his theory.

We must read all the epistles of St. Paul before we find this ordered teaching, for a particular epistle does not always give with fidelity the definite steps by which he advanced. The speeches and epistles of St. Paul were often begotten of the necessity of immediate action, governed by the particular needs of those who received them rather than by the state of soul of him who wrote them. To the pagans and Jews to be converted, the Apostle speaks of Christ dead and risen from the dead. To the Thessalonians, preoccupied with thoughts of the parousia, he writes of Christ as the Judge, risen and victorious. At the critical time when the judaizers were most active, St. Paul in his longer epistles champions against slavery to the law free enlistment under the banner of Christ, our living Master. To the churches of Asia, exposed to the judaic-phrygian heresies, the Apostle explains the great mystery of Christ—Christ the first-born, the head of creation, of angels and of men.

But these are all partial aspects of St. Paul's full concept of Christ. It is this complete Christ Whom we will aim to portray in unfolding the teaching so original of St. Paul.

This Pauline teaching had, without doubt, already been adumbrated. In the Old Testament, the Jewish nation was called the vineyard of Jehovah: the daughter, the spouse of Jehovah (Prat. "*La Théologie de Saint Paul*" v. 2. p. 403). Israel, the house, the kingdom, the people of God. All these terms reveal the intimate relations between God and His people and clear the way for the concept of union which would exist between Christians and Christ. St. Paul must have known, from the apostolic catechism, the allegory of the vine (John XV): and the evangelical teaching of Christ hid in the little child which one receives in His name (Matt. XVIII, 5) or of the brother whom one aids (Matt. XXV, 31).

But St. Paul himself had a personal revelation (Acts IX) of Christ: first, upon the Damascan road and afterwards by special graces. Therefore may we credit him with an image, original and mighty, of Christ. From this mould made up of his own interpretations and of accepted tradition is cast the majestic, comprehensive concept of the office of Christ in the spiritual life.

CHRIST IN THE CHRISTIAN LIFE
ACCORDING TO SAINT PAUL

CHRIST IN THE CHRISTIAN LIFE

CHAPTER I

INCORPORATION IN CHRIST

1. UNION WITH CHRIST

AT the moment of his conversion, the knowledge of the close union which exists between Christians and Christ was revealed to St. Paul. The vision on the road to Damascus showed him the truth of that union and enabled him to see into the mystery.

“And as he (Paul) went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou Me? Who said: Who art Thou, Lord? And He: I am Jesus Whom thou persecutest.” (Acts IX, 3-5).

Paul, the Pharisee and persecutor, learned that Jesus hid Himself in the persecuted Christians of Judea. Such was the relation between Christ and His faithful that, in persecuting the faithful, Paul struck Christ. It was Jesus Who complained.

This idea of the union of Christians with Christ ap-

pears very often in the Epistles of St. Paul, either as passing reference or as definite development: most frequently as the idea sustaining his argument, an idea received from previous teaching and recalled only at the opportune moment.

In his first letter to the Thessalonians, St. Paul, speaking of the last days, says: "So shall we be always with Christ" (1 Thess. IV, 17); and a little later in the same Epistle, he explains:

"For God hath . . . appointed us . . . unto the purchasing of salvation by our Lord Jesus Christ, Who died for us; that whether we watch or sleep, we may live together with Him." (I Thess. V, 9-10).

Throughout the entire first Epistle of St. Paul to the Corinthians, this conception of the union of the Christian with Christ and in Christ is the undercurrent.

1. Cliques have arisen in the Church at Corinth. This abuse ought to stop. It breaks the union of Christians with Christ:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment. For it hath been signified unto me . . . that there are contentions among you. Is Christ divided?" (I Cor. I, 10-13).

Christians ought to be united one with another, because of their common union with Christ. Rupture among Christians, because of this union which exists between Christ and His faithful, is like a quartering of Christ Himself dragged this way and that by Christians so divided among themselves.

2. A Christian of the Church in Corinth had given scandal. He must be excommunicated. A diseased member cannot be tolerated in the community of Christ (1 Cor. V, 1-5).

3. No Christian may have any part with uncleanness, for the union of the Christian with Christ is incompatible with a sinful union.

“Know you not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. Or know you not, that he who is joined to a harlot, is made one body? ‘For they shall be’, saith He, ‘two in one flesh.’ But he who is joined to the Lord, is one spirit. Fly fornication.” (I Cor. VI, 15-18).

4. Scandal must be avoided. To scandalize a weak brother is to sin against Christ.

“And through thy knowledge shall the weak brother perish, for whom Christ hath died? Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.” (I Cor. VIII, 11-12).

5. Idolatry is prohibited. Every sacrifice is a communication with the divinity to which the sacrifice is offered. But such is the union of the Christian with Christ that for the Christian to enter into communication with the devil through a pagan sacrifice is, for the Christian, a prostitution.

“Are not they, that eat of the sacrifices, partakers of the altar? . . . And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord, and the chalice of devils.” (I Cor. X, 18-21).

6. The Corinthians were troubled concerning the question of the Resurrection. St. Paul re-assures them: our union with Christ is the guarantee of our resurrection with Him.

“Now if Christ be preached, that He arose again from the dead, how do some among you say, that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again. . . . For if the dead rise not again, neither is Christ risen again. . . . But now Christ is risen from the dead, the first-fruits of them that sleep. For by a man came death, and by a Man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive. But every one in his own order: the first fruits Christ, then they that are in Christ, who have believed in His coming.” (I Cor. XV, 12-23).

Without enumerating the frequent use by St. Paul, in this Epistle, of “in Christ Jesus” and without explaining other passages more definite than the preceding, it will be evident that the idea of the union of the Christian with Christ, of the communion of Christians in Christ, appears constantly, in each instance, in this Epistle of St. Paul, as a doctrine already so assured that St. Paul uses it as the basis of his argument for the solution of difficulties born of the particular circumstances in which his correspondents find themselves.

The fact of this union of the Christian with Christ is found, at times explicitly, more often taken for granted, in the other Epistles. But is it necessary to multiply?

The doctrine begets, in the language of St. Paul, a whole series of special formulas, which he uses continually in his Epistles. Most of these unusual words cannot be translated into another language except by a

barbarism or circumlocution. The Apostle has created them, or re-created them, in order to express graphically the ineffable union of Christians with Christ and in Christ. We have, for example: *to suffer with Jesus Christ* (Rom. VIII, 17), *to be crucified with Jesus Christ* (Rom. VI, 6), *to die with Him* (2 Tim. II, 11), *to be buried with Him* (Rom. VI, 4), *to be taken up in Him* (Eph. II, 6), *to live with Him* (Rom. VI, 8), *to be quickened together with Him* (Eph. II, 5), *to share His form* (Philip. III, 10), *to share His glory* (Rom. VIII, 17) *to sit with Him* (Eph. II, 6), *to reign with Him* (2 Tim. II, 12), *conformable to His image* (Rom. VIII, 29), *planted in His life* (Rom. VI, 5) *joint-heirs* (Rom. VIII, 17). One might add "*partaking*," "*of the same body*," "*built upon*," and other phrases which do not directly express the union of Christians with Christ but show the close union of Christians with one another in Christ.

The fact of the union of the Christian with Christ and in Christ is constantly testified to by St. Paul.

"God," said he to the Ephesians, ". . . hath quickened us together in Christ, and hath raised us up together, and hath made us sit together in the heavenly places through Christ Jesus." (Ephesians II, 4-6).

What is the nature of this union?

2. THE NATURE OF THE UNION WITH CHRIST

A. ANALOGIES

To make clear the nature of the union of the Christian with Christ, St. Paul employs many analogies.

The Apostle compares the faithful to a cultivated field, to a family. Such comparisons imply a union of some kind of the faithful with one another and a relation of such union to God and with Christ.

“You are . . . domestics of God. (Eph. II, 19).—I have planted, Apollo watered, but God gave the increase . . . You are God’s husbandry (I Cor. III, 6–9).

But he does not stop with these traditional comparisons. He passes from the idea of the family to that of a building, from the idea of house as a race (e. g., House of David) to the idea of house as an actual dwelling place. Heb. III, 6).

St. Paul writes to the Corinthians:

“You are God’s building. According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation no man can lay, but that which is laid; which is Christ Jesus . . . Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?” (I Cor. III, 9–16).

St. Paul launches forth against the false preachers at Corinth. The building of which he speaks is the community of Corinth, a building under construction, begun by the Apostles who are God’s architects. This building ought to have as its sole foundation the faith of Jesus Christ, for that alone endures. St. Paul was the first worker in its construction, because he first preached at Corinth Jesus Christ, Who died for our justification and rose for our glory.

There is yet no question of showing the assembly of

Christians as a temple of the Holy Spirit, built of living stones, the individual Christians, and founded upon Christ as the corner-stone. But already the comparison has outlined itself in the mind of the Apostle.

That analogy is made full and explicit in the Epistle to the Ephesians:

“Now therefore you are no more strangers and foreigners; but you are fellow-citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in Whom all the building, being framed together, groweth up into an holy temple in the Lord. In Whom you also are built together into an habitation of God in the spirit.” (Eph. II, 19-22).

The Christians, Jews and Gentiles, form one dwelling place of God, of which Christ is the corner and of which Christians are the living stones. Christians are united to Christ in the Holy Spirit. This union fits the upper stones to the foundation. It fixes the higher to the lower and through its agency all are united for the upbuilding of the whole.

It does not seem that the analogy of grafting should be attributed to St. Paul although a certain passage of his Epistles naturally suggests it.

But repeatedly the Apostle chooses the analogy of marriage to explain the union of the Christian soul with Christ. This comparison was frequently employed in the Old Testament and many times in the New (parable of the Ten Virgins waiting for the Bridegroom). It has been frequently developed by later mystical writers. With St. Paul it is rather indicated than developed. St. Paul explains to the Romans that we have been

freed from the law; that we are bound to Christ as a woman whose first husband is dead is married to another.

“For the woman that hath an husband, whilst her husband liveth is bound to the law. . . . But if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress, if she be with another man. Therefore, my brethren, you also are become dead to the law, by the body of Christ; that you may belong to another, Who is risen again from the dead.” (Rom. VII, 2-4).

In this new alliance, we are united to the risen Christ as a wife, in second nuptials, is united to a new husband.

With regard to the faithful at Corinth, St. Paul would, figuratively, fill the role of a paranymp, one who in the Orient was the agent of negotiations preceding marriage.

The Apostle represents the faithful as a pure virgin to Christ, their future Spouse; hence his anxiety concerning their conduct:

“For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ.” (2 Cor. XI, 2).

Therefore, one understands better how St. Paul can stamp as veritable prostitution every uncleanness committed by a Christian. A Christian soul so intimately united to Christ ought to remain faithful to its Spouse:

“Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? Or know you not, that he who is joined to a har-

lot, is made one body? 'For they shall be,' saith he, 'two in one flesh.'" (I Cor. 15-16).

The spiritual union of the Christian with Christ is more intimate than the matrimonial union in the order of the flesh. Fornication is both an injustice and a sacrilege. It is an injustice because the body of the Christian belongs to the Lord. It is a sacrilege since, in fornication, a member of Christ prostitutes himself to an impure woman, and, by virtue of the intimacy of the marriage union, identifies himself with her.

This analogy of marriage, as in the preceding passages, is presupposed. St. Paul simply appeals to it in the course of his argument. In his Epistle to the Ephesians, he dwells at length upon it, although always apropos of some other subject. The Apostle explains the mutual obligations of husband and wife: he cannot find a better example to illustrate them than that of the love of Christ for His Church.

"Being subject one to another, in the fear of Christ. Let women be subject to their husbands as to the Lord: because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of His body. Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life: that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth

the Church: because we are members of His body, of His flesh and of His bones. 'For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh.' This is a great sacrament; but I speak in Christ and in the Church." (Eph. V, 21-32).

Between Christians and Christ exist relations like to those which exist between a wife and her husband: of union, of mutual affection, of dependence of the Church upon Christ as of the spouse upon her husband. The relations between Christ and the Church are far more perfect than those between husband and wife; the union is far more intimate, "husbands ought to love their wives as their own body", but we are "members of the Body of Christ"; the affection is far deeper, since Christ has loved the Church even to the sacrifice for her of His own life. The debt is far more complete, since the dependence of the Church on Christ is taken as the model of that which the wife ought to show towards her husband. The analogy of marriage is, therefore, as an illustration of the great mystery of the union of Christ and the Church, imperfect, deficient.

It is fitting to notice here that once the Apostle has stated the problem of the union of the Christian soul with Christ, he considers it more from the collective view-point than from that of the individual. Later spiritual authors frequently refer to this analogy of marriage and apply it to the union of the soul as the spouse of Christ. They record dialogues between such a soul and Christ. St. Paul has in mind most often, as the following passage shows, the body of the faithful in their union with Christ; with St. Paul, the union of every Christian soul with Christ is certainly of the same kind as the

union of the Church with Christ; but he never isolates the individual soul from the body of Christians. The similitudes of marriage, of a building, of the family bring us to another comparison used by St. Paul, most original and most profound, which he was the first to bring out with precision and detail; that is, the analogy of the "Mystical Body".

The analogy used most often by the pen of the Apostles is that of the human body. He thus explains to the Corinthians:

"For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink. For the body also is not one member, but many. If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God hath set the members every one of them in the body as it hath pleased Him. And if they all were one member, where would be the body? But now there are many members indeed, yet one body. And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you. Yea, much more those that seem to be the more feeble members of the body, are more necessary. And such as we think to be the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts, have more abundant comeliness. But our comely parts have no need: but God hath tempered the body together, giving to that which

wanted the more abundant honour, that there might be no schism in the body; but the members might be mutually careful one for another. And if one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it. Now you are the body of Christ, and members of member. And God indeed hath set some in the Church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healings, helps, governments, kinds of tongues. . . ." (I Cor. XII, 12-28).

St. Paul protests against certain abuses in the religious assemblies of the Church in Corinth. Continuing, he speaks of the right use of the gifts bestowed by the Holy Spirit upon each one, and of the union which ought to exist among all. Apropos of this, he draws the parallel between the Church and the human body.

The human body has many members yet it forms one whole: so it is with Christians and Christ. Christians, as separate members in the one body, are many, are varied as to social status (slave or free), are of different nationalities (Jew or Greek); but above all, "being nourished by the one spirit", they form "one body". This connection, conscious or not, of the members to the body, is not optional: "if the foot should say, because I am not the hand I am not the body, is it therefore not of the body?" This variety of members is for the use of the whole body and for the members themselves. The eye cannot say to the hand: "I need not thy help". This usefulness is so providentially disposed that all possess their own dignity and all render mutual service, for all are partners both in pain and in happiness. Christians are, therefore, the Body of Christ and every individual

Christian a member of that Body, each in his part (1 Cor. XII, 27).

Such is the union which exists between the Christian and Christ that St. Paul hesitates not to tell the Corinthians the Christian is a member of Christ as the foot and the hand are members of the human body.

We find a like statement in his Epistle to the Romans:

“For as in one body we have many members, but all the members have not the same office: so we being many, are one body in Christ, and every one members one of another.” (Rom. XII, 4-5).

In this passage, as in the preceding from Corinthians, St. Paul speaks indirectly of the union of Christians with Christ. He wishes to preach good will among Christians, one to another: to show that as all members of the body, by nature, serve the body, so the spiritual gifts of each one as well as the official duties of each one should serve the common good. The Apostle speaks, then, more expressly of the union of Christians in Christ, than of the union of the Christian with Christ. And this reference to the union of Christians in Christ presupposes the deep-rooted conviction, on the part of those to whom he wrote, of the union of each individual Christian with Christ. From the union of each Christian with Christ results the union of all Christians in Christ. The analogy of Christians and of Christ to the human body explains fully the expression often used by St. Paul, “union in Christ”, which entails the other expression, “union with Christ”.

A reading of the Epistles shows two classes of texts, all dealing with this comparison of Christians and Christ

to the human organism, but each presenting it in a different way.

(A) In the first class of such texts, the word "body" means either Christ or the Church. One might substitute "Christ" for "Church", or vice versa, with practically no change of sense. Christ is in the Church: the Church is in Christ: Christ and the Church form a complete whole, "the Mystical Body of Christ".

"We might classify such texts as follows: (a) Those which speak of Christ as a collective personality (Gal. III, 16); (b) which hold such expressions as "to put on Christ," "to be buried with Christ" (Rom. VI, 4); (c) which employ the formula so characteristic of St. Paul, "in Christ Jesus".

Thus should we interpret that passage wherein St. Paul contrasts the ancient subjection of the Jew to the law with the present union of the Christian with Christ:

"Wherefore the law was our pedagogue in Christ, that we might be justified by faith. But after the faith is come, we are no longer under a pedagogue. For you are all the children of God by faith, in Christ Jesus. For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus. And if you be Christ's. . . ." (Gal. III, 24-29).

Such is our union with Christ that we, and all Christians, are *one* not only with Christ but *in* Christ. We belong to Christ: we are of Christ. We are one in Christ Jesus. Thus is the "Mystical Body" constituted: Christ and Christians form one sole moral person, one sole living organism.

(B) In another class of texts, St. Paul distinguishes the parts of this "Mystical body" and defines the relations of Christ and the Church (Col. I, 18).

From his prison in Rome, St. Paul writes to the Colossians:

"Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for His Body, which is the Church." (Col. I, 24).

The Church, therefore, is the Body of Christ. In the comparison of the "Mystical Body", the Church will correspond to that part of the human body known as the trunk.

What then is the place of Christ? Christ is the Head of this organism:

"And He is the head of the body, the Church, Who is the beginning, the first-born from the dead; that in all things He may hold the primacy." (Col. I, 18).

This precise distinction is first indicated in the first Epistle to the Corinthians (1 Cor. XI, 3) and made more clear in the Epistle to the Ephesians:

"And He hath subjected all things under His feet, and hath made Him head over all the church, which is His body, and the fulness of Him Who is filled all in all." (Eph. I, 22-23). "The husband is head of the wife, as Christ is the head of the church. He is the Saviour of His body." (Eph. V, 23).

And as St. Paul comprehended the more that supernatural reality, his analogy of the "Mystical Body" grows more and more precise. At first, the "Mystical

Body" is one whole, wherein Christ and Christians are together without distinction, as we often supply the word "body" to include both body and head. Later, the word "body" is used in a narrower sense, as the trunk, the limbs, but excluding the head. Then he pictures the Church as distinct from its Leader, Christ. The developed analogy pictures the defined organism of which Christ is the Head and we Christians are the remainder of the body—the trunk and members. In the first series of texts, St. Paul, by the analogy of the "Mystical Body", seeks to bring out clearly two essentials of every human body: diversity of members, yet unity from one vital principle. In the Christian body are diversity of members and one common principle of life. In the second class of texts the analogy is carried much further: therein it illustrates the doctrine of the "Mystical Christ".

St. Paul, in speaking of Christ, at times follows the other Apostles and Evangelists, and again speaks in language strangely and peculiarly his own. A reader might almost think that with St. Paul there were two Christs: a natural Christ and a mystical Christ. The natural Christ is the Son of God, Who united Himself to humanity, Who took human flesh, Who died upon the Cross and Who has risen from the dead. The natural Christ is included in the mystical Christ: is the Head of the mystical Christ, of which the Church is the body. The mystical Christ (Gal. III, 16) is Jesus fulfilled in the Church, which embraces all Christians as members. It is Jesus Who lives in us, Who sanctifies us, Who makes us one with another: it is Christ entire, ever-living (Heb. VI, 4-6).

Let us examine further into the thought of St. Paul and see how the mystical Christ lives in relation to the natural Christ as the head and the Church as the body. What is the connection between the head (Christ) and the members? On this point, we would expect St. Paul to be most precise in his Epistles of the captivity, especially in those of Colossians and Ephesians. Here is what St. Paul writes:

“And He (Christ) is the Head of the body, the church, Who is the beginning, the first-born from the dead; that in all things He may hold the primacy (Col. I, 18) . . . the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth unto the increase of God (Col. II, 19) . . . But doing the truth in charity, we may in all things grow up in Him Who is the head, even Christ: from Whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation of the measure of every part, maketh increase of the body, unto the edifying of itself and charity.” (Eph. IV, 15-16).

Such passages are full of meaning: the thought of St. Paul shatters his style into particles and explanatory phrases. It is so strong that the ordinary phrase is too weak to hold it. In all his varied descriptions, of the internal organization of the “Mystical Body”, the office of the Head, Jesus Christ, takes first place. That office is manifold. It is, first of all, an office of pre-eminence over the other parts of the body, over all creation. This pre-eminence is founded upon precedence not only in time but in causality. The head, therefore, is the principle of unity, of government, of harmony, of the entire body. Indeed, the head is to the body the principle of life and

of growth. This office of the head, in relation to the members of the body, pre-supposes a share in a common nature and in a common life between the members. And it is carried out in relation to the other members, by means of communication analogous to those of the muscular, nervous system in the human organism. Such communications, living and personal, distinguish for St. Paul the apostolate of Christ and all those who receive the grace to labor for the increase of the "Mystical Body." (Eph. II, 20-22). Does he not so write immediately before the text previously cited?

"And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ . . ." (Eph. IV, 11-12).

Union with the head is an essential condition of life: every member of the "Mystical Body", in union with Christ, has life. Such also is the law of growth. Progress for every member depends on his union with Christ; and his action, in accord with the action of the head, is the measure of that progress. As one reads them, these passages present a full treatise on the Church, seen from within and from the supernatural point of view, and a full treatise on grace.

Whatever else one may say concerning these texts, the Apostle has greatly amplified his comparison. The office of the head is extended far beyond its ordinary functions with regard to the other parts of the body in our human organism. To the head, which is Christ, of the "Mystical Body", St. Paul gives now the rôle of the head as such: again, that of the heart: again, that

of the soul, after the manner of present day physiological psychology. The vastness of his concept, of this mysterious union of the soul with Christ, forces St. Paul to go beyond the letter of his comparison. Little by little, his analogy grows more definite and richer.

At first, the "Mystical Body" represents vaguely all the faithful and Christ, forming indistinctly one moral entity (1 Cor. XII, 12-31). The whole is Christ; but no distinction is made of trunk or head or other member. "For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ." (1 Cor. XII, 12). It seems that the head is the same as any other member: "the head" cannot say to the feet: "I have no need of you." (1 Cor. XII, 21). It might seem that, with regard to this whole, so vaguely constituted, Christ is the soul, the centre of unity, unlocalized amidst this diversity of members. Body means simply a distinct, organized whole; but the idea of this organized whole does not extend beyond the fact that it has many members; that all have not the same function. There is no indication of order or rank among the members: "As we are all one body in Christ, and every one members one of another." (Rom. XII, 5). Of each member in particular, St. Paul speaks in a general way: "put on Christ," . . . "in Christ Jesus," . . . "Christ's." (Gal. III, 24-29).

In the Epistles of the captivity, St. Paul makes his thought precise. Therein he clearly constructs and defines the "Mystical Christ." Reverting to the thought barely outlined before, in his Epistle to the Corinthians, we see the office of the head presented as primarily moral (1 Cor. XI, 3). In the great organism of the

"Mystical Christ", St. Paul ascribes the rôle of the head to the natural Christ (Col. I, 18). That of the trunk—i. e., the "body"—is ascribed to the Church, the body and complement of Christ (Eph. V, 23). The members are united among themselves: some serve as agents through whom life comes from the head, as connections within the organisms between themselves and others: such, particularly, are the Apostles (Col. II, 19).

Christ, in the assembled "Mystical Christ", is more than the bond of the organism: He is the source of all its life, the cause and dispenser of all the growth of its every member and of all the perfection of the organism as a whole. Now we see, after gropings which perhaps revealed traces of it (1 Cor. XII, 12), the definite, precise thought of St. Paul concerning the analogy, so original with him, of the "Mystical Body", and his new teaching of the "Mystical Christ".

Such are the chief comparisons which St. Paul uses in reporting the fact of the union of the soul with Christ and in endeavoring to explain in some measure the nature of that union. The comparison of the cultivated field: of the family: of a building: of plant-grafting: of marriage: of the "Mystical Body", occur repeatedly in his writings: some are passing references, such as that of the cultivated field: others receiving fuller treatment, as that of the building and of marriage. The last, that of the "Mystical Body", is most emphasized. The Apostle uses them as simple analogies to explain that reality, mysterious and inexpressible, which haunts his soul, of the union of the Christian with Christ.

These images are imperfect. They fall very short of

what St. Paul saw. Repeatedly he leaps beyond the comparison and even risks its destruction. The union of the Christian with Christ is more perfect than that of husband and wife, for the Apostle presents that union as a model which husband and wife should imitate from afar. In the analogy of the "Mystical Body", the thought of body and that of head, as we have noted, far outstrips the ordinary concept of head and of body in the human organism. The picture of the Gentiles—wild branches grafted upon the Jews, trunk of the wild olive—leads St. Paul into inconsistency concerning the process of grafting. He distorts the figure to make it serve his needs. He weaves one comparison with another: he passes freely from the analogy of a building to that of the "Mystical Body" (Rom. XI, 17); from that of the "Mystical Body" to that of marriage (Eph. V, 23). "The divine light", says Father Prat (v. 1, p. 55.), "was given directly to his soul and his soul as a mirror reflects it. He grasps, as by intuition, the plan of redemption: he looks into the very heart and cause of the great mystery. If at times his revelations clothe themselves in images of sense, if he represents the Church as the body of a perfect organism, or as a tree capable of unlimited growth, or as a temple that gracefully towers heavenwards, one quickly realizes that these similes are neither full nor consistent, but indistinct and blurred and involved; that the imagination cannot reconstruct them; that they are reminiscent of the Old Testament; and that far from bearing St. Paul to the fulness of his vision, they are evident attempts to make concrete a revelation which he already possessed." St. Paul realizes that words cannot translate his thought. Without undue

attention to their exactness and their consistency, he piles metaphors and comparisons one upon another; his one care is to express with as little imperfection as possible, that which he himself, so vividly and so personally, experienced.

We, by a manner opposite, in a sense, to that of the Apostle, will strive to find through the analogies which he employed, that reality: and endeavor to define the teachings on the mystery of the union of the soul with Christ implied in these comparisons.

B. THE REALITY

The comparison of the faithful to a cultivated field implies of itself some attachment to Christ; the comparison of Christians to a family adds the idea of descent, suggests some kind of common bond of race and of blood. If, strictly speaking, the analogy of grafting is not used by the Apostle (Rom. VI, 5), the expressions he does use convey his mind concerning the intimate, vital and permanent relation between Christ and the Christian. The comparison to a building infers the safe support which the Christian finds in Christ: Christ is the foundation: the Christian rests upon Him. The figure of marriage suggests the intimacy of the soul with Christ. The latter union is in the spiritual order (1 Cor. VI, 15-17) like to the former in the order of the flesh, but more perfect since it is proposed to the married as their model. Thus, as the doctrine of the "Mystical Christ" unfolds, it shows us as one in Christ and with Christ *εἷς*, one moral person: not *ἓν*, one thing.) (Gal. III, 28). To the head, which is Christ, the Christian as

a member of the "Mystical Body" is united by the bond of ownership: he is a member of Christ, he is of Christ (Gal. III, 29);—by the bond of life, for from the head life goes to the members (Col. I, 18): by the bond of order, for the head rules and directs the growth of every member into harmony with the whole (Col. II, 19).

Need we pursue the analysis of the union of the Christian with Christ? Do not certain passages of St. Paul speak still further on the subject?

Two such, one in the Epistle to the Galatians, the other in Philippians, demand our attention. Many years separate them in the writing: nevertheless, one joins itself to the other.

St. Paul tells the Galatians of his dispute with Peter at Antioch concerning Judaizers. For himself, Paul declares, he had abandoned the works of the law which do not justify, for the faith of Jesus Christ which does justify. He adds:

"For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross. And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, Who loved me, and delivered Himself for me." (Gal. II, 19-20).

The passage in no way justifies a pantheistic interpretation. That is as much opposed to the teaching of St. Paul as to the teaching of the Church. As we wrote in our introduction, St. Paul does not falsify mysticism, confounding union with identification. It is opposed by the main thought of St. Paul as by that of the Gospels. This personal revelation made to the Apostle does not contradict the other Apostles. The immediate context

is, of itself, sufficiently clear. St. Paul states the new life he has received is a life in God and a death with Christ. St. Paul confesses he himself is not this life nor the cause of it. It is Christ Who is this new life and the source of this new life, which St. Paul now has. This life leaves intact Paul's own personality: in the very next verse (v. 20) he declares: "*I live in the faith of the Son of God Who loved me.*"

Such definite distinction is important, in view of protestant and quietist exegesis, whereby the personality of the individual is blotted out by Christ: moral liberty curtailed: service and responsibility lessened.

These words of St. Paul enable us to see the greater depths of this unspeakable mystery of the union of the Christian with Christ. He has shown us the Christian as part of the "Mystical Christ". Now he shows us Christ living in the Christian. Nor is man's ordinary physical life placed in opposition to this new spiritual life, bestowed upon the Christian. For St. Paul, since his conversion, this corporeal, fleshly life is not. Transfigured by his faith in Christ, St. Paul has received a new life: we would call it the supernatural life which possesses him. This is the life of Christ, which, through grace, is bestowed on the Christian. In these passages, St. Paul views the "Mystical Body" from a standpoint different from that spoken of above. When, in those first passages, St. Paul speaks of the "Mystical Body", of the Christian who is in Christ, as a member in the body, he employs his comparisons in a "spatial" sense. Accordingly, the reader pictures the Christian placed fittingly into the organism as a whole, which as a whole completes the "Mystical Christ". But when, from his

other standpoint, the Apostle speaks of the presence of Christ in us (2 Cor. XIII, 5), his comparisons show it to be a vital presence, not spatial but "dynamic". From these latter comparisons, we picture a stream of divine life coming from its source, Christ, and flowing into our soul. The life of Christ is in St. Paul as the life of the sap, passing through the tree, is in the branches thereof: as the life of the heart reaches to the extremities of the body. This presence in us of Christ by His life is undoubtedly very different from the Real Presence in us of the Eucharistic Christ under the Sacred Species after Holy Communion. But it is a real presence, and the new life of the Christian—we term it today the life of grace—is an effective sharing in the life of Christ. It is the life of Christ in us.

Christ is so united to St. Paul that He lives in the Apostle. St. Paul, on his part, will answer this union by making his life Christ's. He so states, while he was a prisoner at Rome, just before his death, writing of himself to his beloved Philippians:

"For I know that this (the trials he had endured: his imprisonment) shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus Christ, according to my expectation and hope; that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, whether it be by life, or by death. For to me, to live is Christ: and to die is gain." (Phil. I, 19-21).

St. Paul knows the union of all Christians with Christ. To the gift from Christ of Christ's life to him, Paul answers with the gift from Paul of Paul's life to Christ. The only life he knows now is to serve Christ,

to be with Christ. Death will be to him a gain. Death will unite him forever with Christ. St. Paul lives himself no more: if he stays on earth, it is but to labor for Christ. In all truth, then, may St. Paul declare that Christ is his life.

The passage in Philippians resembles that in Galatians; both express, one looking from Christ to us, the other from us to Christ, the intimate union of the Christian with Christ.

Such to us is the mind of St. Paul on the nature of the union of the Christian with Christ. It does not mean oneness of Christ with the Christian in the sense of identity: no thought of pantheism ever entered the 'Apostle's mind. Absolutely free of any such danger, he was possessed by the sense of the intimacy of this union of the Christian with Christ. He desired to describe it, always aware of how imperfect were his attempts.

How may it be defined, as described by St. Paul? It is not an "essential" (informative) union, like that of the substantial union of soul and body, wherein, according to the schoolmen, the soul "informs" the body. Nor is it a personal union, such as the union of the human nature with the Divine Person of Jesus Christ. Is it a moral or a physical union? When St. Paul compares the union of the Christian with Christ to the moral union of husband and wife in marriage, he adds that the union of the faithful soul with Christ is far more intimate.

Scholastic terms are but ill adapted to express thought so concrete as that of St. Paul. To expound in more detail the problem of the union of the Christian with

Christ, St. Paul lacked the trenchant analytical method, the precise distinctions which later the great schoolmen had at their command. To attempt to define in didactic terms the thought of St. Paul, on the pretext of making it clearer, would be to expose it to misunderstanding. It was through analogy that St. Paul drew nearest in speech to that supernatural reality he wished to unfold. If that method be less exact, it is more concrete: and will, perhaps, serve better those who have little familiarity with speculative theology.

To sum up: St. Paul insists on the *reality* and the *intimacy* of the union of the Christian with Christ. It is a mystical union, that is to say, secret: a supernatural union, but a *real* one. It is not born of the imagination: nor equivalent to an abstraction. It is a reality of the supernatural order, true, bestowing rights, privileges and definite consequences. The mystical is not the unreal. Realities exist other than those we see and touch. This union leaves intact *our personality*: it bestows a *close intimacy*. The Christian is united with Christ as twin trees growing together: as the cornerstone and the stone which rests thereon in the building: as bride and bridegroom in marriage: more closely still as in the union of the members of the same body: the Christian is clothed with Christ, is in Christ, he is incorporated into Christ (Eph. III, 6). The analogy of the human body is St. Paul's "last word" on the nature of the union of the Christian with Christ. The doctrine of the "Mystical Christ" means the infusion into the Christian soul of a new life, the life of Christ in us, with all its consequences.

3. THE CONSEQUENCES OF UNION WITH CHRIST

This incorporation in Christ brings us into new relations with the other Persons of the Blessed Trinity, God the Father, and God the Holy Spirit: creates also new relations for us with our fellows. And to these fruits of our incorporation in Christ we will give our attention.

A. NEW RELATIONS WITH GOD THE FATHER

St. Paul habitually uses, as a form of greeting, the phrase: "Grace to you and peace from God our Father and from the Lord Jesus Christ." (1 Cor. I, 3).

United with Christ, incorporated in Christ, Christians have access to God the Father through Him. St. Paul says expressly to the Ephesians:

"For by Him we have access both in one Spirit to the Father." (Eph. II, 18).

Brought into the "Mystical Body", clothed with Christ, we are the adopted sons of God. In writing to the Ephesians of the whole plan of salvation, St. Paul begins:

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with spiritual blessings in heavenly places, in Christ: as He chose us in Him before the foundation of the world, that we should be holy and unspotted in His sight in charity. Who hath predestinated us unto the adoption of children through Jesus Christ." (Eph. I, 3-5).

Our adoption by God is not a fiction, nor simply a legal expression. God has fitted us for it. God has made

us eligible by a true likeness between Jesus Christ and us. St. Paul writes to the Romans:

“And we know that to them that love God, all things work together unto good. . . . For whom He foreknew, He also predestinated to be made conformable to the image of His Son; that He might be the first-born amongst many brethren.” (Rom. VIII, 28–29).

They who love God, and this with St. Paul means all Christians, all the Christians at Rome, have been incorporated into Christ, and have been fitted by God the Father unto the likeness of His only Son. This likeness to His Son in the Christian is the pivotal truth in God’s work of redemption.

And this real likeness of the Christian with Christ should mean, with us, an absolutely changed mental attitude. No longer should the fear of slaves possess us, as in the day of the Old Law:

“For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God.” (Rom. VIII, 14–16).

We are the children of God by a positive likeness to Jesus Christ, which God Himself has implanted, which we ought to perfect by our own exertion. We are the children of God because we have received the spirit of children: and because we enjoy rights corresponding to such a title:

“And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer

with Him, that we may be also glorified with Him.”
(Rom. VIII, 17).

That we are children of God does not mean simply that God is good to us as His children, nor that God is our Father simply because He created us, watches over us and loves us. We are children of God because God is our Father in Christ Jesus.

The paternity of God to man was known in the Old Testament. But “only late in its history, and then but rarely, does it speak of God as the Father of the Just.” (Lebreton, “*Les Origines du Dogme de la Trinité*” p. 98.). St. Paul gave to that paternity a new meaning: we are children of God because of our union with Jesus Christ. He writes to the Galatians:

“For you are all the children of God by faith, in Christ Jesus. For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus.” (Gal. III, 26-28).

Christians are the sons of God and that sonship makes secondary every difference of sex, of social position and of nationality among Christians. Jews call themselves children of God, but Christians are the children of God by a new title: Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

The source of this title of children of God (children of the living God) (Rom. IX, 26) is found in a special act; the adoption of Christians as children of God (Gal. IV, 5) is due to their incorporation in Christ (Gal. III, 25-28) and is a participation in the sonship of the Son of God, which is possessed by Christ in a transcendent

manner. This adoption is conferred by the gift of the Spirit of the Son, Who is also the Spirit of God and Who re-forms our mind into the mind of the Son and frees us from the slavery of the Old Law (Gal. IV, 6-7). The full dignity of this sonship, imperfect in this life, the Christian hopes to enjoy in the glory of the Kingdom (Rom. VIII, 18).

Freed from the literalness of the Law, Christians are full-grown sons, united with Christ Who is the Perfect man. Christians are the matured children of God. This new right of sonship is established by Christ and in Christ. To summarize: we are sons of God by faith in Christ Jesus; better still, we are Sons of God in Christ Jesus by faith. We are sons of God indeed, by our incorporation in Christ. If Christians are the children of God, it is solely because they have been incorporated into the only Son of God. In God's great family are two degrees of sonship, analogous but subordinate. One belongs to Jesus Christ, the other to Christians. One is immediate, of natural right: such in the Sonship of Jesus Christ, in relation to God the Father. The other is indirect, borrowed; such is the sonship of Christians, who are co-heirs of the Father, younger brothers of Jesus Christ, the First-Born. Jesus Christ, the Divine Son of God, is the source whence springs the sonship of Christians, who share in the life of Christ.

“Divine sonship, which ancient Israel claimed as its right, is also the exclusive right of the New Testament. In a certain sense, one may say that St. Paul develops and consecrates, by giving it greater force, the ancient concept, collective and social, of the children of God; but the unity with which he rebuilds is far more com-

prehensive than the ancient structure: above all else in its intimacy: it is no longer oneness of race: it is the Body of Christ." (Lebreton, *Ib.* p. 361.)

So does the doctrine of the "Mystical Christ" show that we are children of God the Father more truly than we could ever imagine. Clothed with Christ, destined to grow more and more like unto the image of Christ, members of Christ, sharers in His life, a life divine which flows from head to members, we are made co-heirs with Christ, brothers of Christ: in Christ and by Christ we are true sons of God, who can no longer doubt His love (Rom. VIII, 31-39). The love of God, which in Its Fatherhood possesses Jesus, covers us also, for we are but the fulfillment of Him.

B. NEW RELATIONS WITH THE HOLY SPIRIT

Through our incorporation in Christ, we come into most intimate relations with the Third Person of the Blessed Trinity, the Holy Spirit. The analogy of the "Mystical Body" enables us to see a little more deeply into this mystery of the relation of the Christian with the Holy Spirit.

The word "spirit" (*Πνεῦμα*) is frequently used by St. Paul; and in so many different senses that it is oftentimes not easy to know the exact meaning. In fifty per cent of one hundred and forty-five instances where St. Paul uses it, the meaning is debatable: in the other half, despite different shades of meaning, the main idea is, for the most part, sufficiently clear.

The principal meanings which he gives to the word may be reduced to three: 1st, *Πνεῦμα* signifies the seat

of thinking in man (1 Cor. II, 11), 2nd, *Πνεῦμα* signifies the action of the Holy Spirit in man acting under the Holy Spirit. The most varied and delicate shades of meaning are found in this use of the word "spirit"; for example:

"For the Spirit Himself giveth testimony to our spirit, that we are the sons of God." (Rom. VIII, 16).

St. Paul distinguishes between the action of the Holy Spirit and the action of our spirit. Our spirit does not initiate: our spiritual nature is acted upon and made to participate in the action of the Holy Spirit, the Font of all goodness. As we would state it today, it is our spirit transfigured, elevated by grace. 3rd, *Πνεῦμα* signifies finally the Person of the Holy Spirit, the Third Person of the Blessed Trinity, called at different times by St. Paul, the Spirit of God, the Spirit of Christ, the Holy Spirit. The word spirit (*Πνεῦμα*) is used with different meanings in the same passage and these meanings oftentimes conflict.

The Apostle explains to the Romans that the justified believer is henceforth delivered from the flesh by the Holy Spirit, and he adds:

"There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh. For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and death. . . . (9) But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body indeed is dead, because of sin; but the spirit liveth, because of justification. (11) And if

the Spirit of Him that raised up Jesus from the dead, dwell in you; He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of His Spirit that dwelleth in you. . . . (14) For whosoever are led by the Spirit of God, they are the sons of God. . . . (16) For the Spirit Himself giveth testimony to our spirit, that we are the sons of God. . . . (26) Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit Himself asketh for us with unspeakable groanings. And He that searcheth the hearts, knoweth what the Spirit desireth; because He asketh for the saints according to God." (Rom. VIII, 1-27).

To be incorporated, therefore, into Christ is to possess the Spirit of Christ, so that: "If any man have not the Spirit of Christ, he is none of His." (v. 9). Our union with Christ of itself brings the infusion in us of the Spirit of Christ. The same Spirit that raised up Jesus Christ from the dead dwells in us (v. 11) and acts in us (v. 26).

How are this presence and action of the Holy Spirit in the soul of the Christian explained?

St. Paul describes the office of the Holy Spirit both in the individual soul of every Christian and in the entire "Mystical Body" of the Church as a whole.

Every Christian (2 Tim. I, 14) is the temple (1 Cor. III, 16-17) of the Holy Spirit. He does not dwell there inactive. It is the Holy Spirit, says St. Cyril of Alexandria, commenting on St. Paul, Who forms Christ in us, when by righteousness and sanctification He implants within us Christ's life divine. The figure of the substance of God the Father (Heb. 1, 3) shines in our souls because the Spirit by His sanctifying power has remade

us to the image of God's Son . . . for this reason have we the life of the children of God. From baptism—called the baptism of the Holy Spirit as distinguished from the baptism of John (Acts 1, 5)—to the resurrection to come (Rom. VIII, 11), the action of the Holy Spirit endures. In little things and in great, we are dependent upon His help. Without it, we could not be saved (Eph. I, 13-14), neither could we even pronounce the Name of Jesus (1 Cor. XII, 3).

In the Church, in the "Mystical Body" of Christ, the Holy Spirit is actually present. St. Paul writes to the Corinthians:

"Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will. For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink." (1 Cor. XII, 3-13).

Having called to mind the office of the Holy Spirit with regard to every Christian, St. Paul explains His office in the entire "Mystical Body" of Christ. Therein He is the Giver of all gifts necessary to the life of the "Mystical Body" as a whole. Center of unity and center of life, He gives to every member the gift necessary or useful to the work which Christ has given each particular member to do. It is evident, then, that according to St. Paul the Holy Spirit has a special office in us as individuals and in the entire "Mystical Body".

What is this office?

It will be observed that St. Paul, throughout his Epistles, frequently employs in the same sense the phrases, "in Christ" and "in the Spirit"; one might often replace the one with the other.

Again, the doctrine of the "Mystical Christ" comes to our aid and enables us to state the definite office of the Holy Spirit: to see that His action is in line with the action of Christ, and yet is not confused with it.

The "Mystical Christ", that great organism of which Christ, Who came upon earth and rose from the dead, is the Head, has a Spirit, a soul. The Holy Spirit is at one and the same time the Spirit of Christ and the soul of the "Mystical Body". The Spirit of Christ Himself is the soul of the "Mystical Christ".

St. Paul enables us to understand that the Spirit of Christ and the Holy Spirit are one and the same Spirit. In the "Mystical Christ", perfect accord exists between the office of the head and the office of the soul. Without such accord, confusion would reign. Every vital activity of the "Mystical Christ", Whose end is the sanctification of souls, postulates not an identity but an accord in

act, between the impulse coming from the Head, Who is Christ, and the impulse coming from the Soul, Who is the Holy Spirit. Referring again to the analogy of the human body, used by St. Paul, we may say as the head, by way of the nervous system, and the heart, by way of vein and artery, send their vital activity even to the extremities of the organism, so in the organism of the "Mystical Christ" the Holy Spirit and Christ send their vivifying activity into the souls of all Christians.

But if there is an accord of action, a journey together towards the same end, there is no confusion of persons. Many differences distinguish the action in us of the Holy Spirit from the action in us of Christ. The most important is that the Holy Spirit comes to us through Christ. Let us recall again the doctrine of the "Mystical Christ". When Christ lived on earth, He possessed the fulness of the Spirit, He possessed fully His own Spirit. But His Spirit, the Spirit of Christ, is precisely the Third Person of the Blessed Trinity, the Holy Spirit. Christ is risen from the dead. He, with His glorified Body, is the Head of the "Mystical Christ". If we are members of His Head, it is but natural that we are sharers also in the Spirit of the Head. St. Paul makes it plain that through Christ we receive the Holy Spirit, since it follows as a consequence that if we become part of the "Mystical Christ", we are brought under the influence of the soul as well as of the Head: of the Spirit, as well as of Christ. "The second Adam", says St. Paul, in writing to the Corinthians on the Resurrection of Christ, "is a quickening spirit". (1 Cor. XV, 45). Our incorporation in Christ brings, as a result, our quickening by the Spirit of Christ, by the Holy Spirit. We see, then,

how real and deep this truth is of our incorporation in Christ, since it brings us into new relationship with the supreme reality, the ever Blessed Trinity.

C. NEW RELATIONS WITH OTHER CHRISTIANS

Our incorporation in Christ begets in us relations towards our fellow-men similar, in a way, to those between us and the Blessed Trinity.

Every Christian is, in a particular and individual manner, united to Christ as every member of the human body is united to the head of the body. But it is not this particular and personal relationship of the soul with God which St. Paul considers. Rather does he tell of the union, the collective union, of all faithful souls with Christ. All these souls are fixed in Christ: are focussed upon Him. They are a circle of which Christ is the centre. The "Mystical Christ" is a living organism: not simply a common end to which the lives of individual Christians converge. All Christians are members of Christ, and, for that reason, all Christians are members one of another:

"For as in one body we have members, but all the members have not the same office: so we being many, are one body in Christ, and every one members one of another (Rom. XII, 4-5). . . ."
"Wherefore putting away lying, speak ye the truth every man with his neighbour; for we are members one of another." (Eph. IV, 25).

Christians are thus united not by reason of a common human nature, not even because of a common religious belief: but because of their ownership by Christ. Thus

are they brought into the mystical organism, and every one in himself made a member thereof. St. Paul writes to the Corinthians:

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment. For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith: I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Christ. Is Christ divided?” (1 Cor. I, 10-13).

This union of Christians with Christ is so intimate it will not tolerate divisions among Christians. They tear asunder the “Mystical Christ”.

Variety of parts of the “Mystical Christ” is not an obstacle to the union of those parts among themselves and in the whole organism. That union is real, whether it be conscious or not.

“For the body also is not one member, but many. If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God hath set the members every one of them in the body as it hath pleased Him. And if they all were one member, where would be the body? But now there are many members indeed, yet one body.” (1 Cor. XII, 14-20).

Variety in the parts of an organism contributes to its unity rather than prevents it. "There are", says St. Thomas (III Sent. Dis. XIII, q.2, a2.), "four ways in which the members are united to the body: (1) Likeness in component parts: all the members are made of similar matter; thus, foot and hand are made up of flesh and bone. It may be said that they are of the same genus and the same species. (2) The members are joined one to another by ligaments and muscles, making the entire body one seemly whole. (3) The breath of life and the power of the soul, felt throughout the whole body. (4) The soul, one principle ruling all the members. As analogies, all these methods of union are found also in the 'Mystical Body.' All its members are generically and specifically of the same nature. All are bound together, one to another, by common faith in the same object—God. All are quickened by grace and charity: in all dwells the Holy Spirit, Who is the ultimate ruling principle of the mystical, as the soul is of the natural body."

Difference, however, both of space and of time distinguishes the union of the members in the "Mystical Christ" from the unity in a human organism. "Between the body of man, and the 'Mystical Body' of the Church, there is", says St. Thomas (Sum. Theol. p. III, q.8 a3) this difference: the members of the human body are all alive at the one time. Time, however, does not define membership in the 'Mystical Body'. It is not limited to mortal existence. The body of the Church includes the living from the beginning of the world to the end thereof. Nor is such membership similar from the point of view of grace, for of those who still live in the flesh, some have

not grace, yet will have it later; some already possess it. . . .’

St. Thomas thus expresses clearly the thought of St. Paul: they are all one who have been incorporated in Christ the First-Born (Col. I, 18) of the living and the dead, with the “Mystical Christ”, Who transcends time and space. Our incorporation in Christ unites us not only to other Christians now living, but to the dead (1 Thess. IV) and to those who will come after us. This conclusion is really in the thought of St. Paul, though he expresses it implicitly rather than explicitly.

A fundamental equality among themselves is conferred by this union of Christians with Christ. The dignity of membership in Christ is so great because through it all Christians are equal in Christ, members of the same Body with Christ, sharers in the same divine sonship, filled with the same Spirit. In its light, there is no longer any real difference of nationality (Jew or Greek): of social position (slave or free): of sex (male or female). All are the sons of God, one in Christ (Gal. III, 26). St. Paul may, therefore, ask Philemon to receive the latter’s slave, Onesimus, since he has been incorporated into Christ:

“Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee . . . in the Lord?” (Philem. 16).

When one views that passage in its historic context of the first century of our era, when the cruelty of slavery reigned through the then civilized world, one understands how strong and intimate was the bond established between Christians that St. Paul could impose the

obligation upon a rich Christian, such as Philemon, to love his slave as "his own well-beloved brother".

United in Christ, Christians are brothers in Christ: such was their common salutation (Col. I, 2). And the doctrine of the "Mystical Christ" enables us to see the deep truth upon which that expression was founded.

Thus united among themselves, Christians possessed one with another a true solidarity. All are useful one to another. For the common weal they have received diversity of gifts; that they may serve the common weal should be their boast.

"And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? (1 Cor. XII, 28-29) . . . And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you. Yea, much more those that seem to be the more feeble members of the body, are more necessary. And such as we think to be the less honorable members of the body, about these we put more abundant honor; and those that are our comely parts, have more abundant comeliness. But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honor, that there might be no schism in the body; but the members might be mutually careful one for another." (I Cor. XII, 21-25).

The Apostle writes to the Romans:

"For I say, by the grace that is given to me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one

the measure of faith. For as in one body we have many members, but all the members have not the same office: so we being many, are one body in Christ, and every one members one of another. And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness." (Rom. XII, 3-8).

Christians are united one to another with a close solidarity of interest. Each one may be of service to all, and no one may suffer without injury to every one else. Because of such solidarity, the particular interest is the interest of all.

All are responsible for the well-being of the whole, for the good or ill health of the "Mystical Body", as well as for its growth. St. Paul states this both to the Corinthians and to the Ephesians:

"And if one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it. (1 Cor. XII, 26). . . . But to everyone of us is given grace, according to the measure of the giving of Christ. . . . And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ. . . . But doing the truth in charity, we may in all things grow up in Him Who is the Head, even Christ: from Whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the

measure of every part, maketh increase of the body, unto the edifying of itself in charity." (Eph. IV, 7-16).

The members of the one body, says St. Thomas (Com. in 1 ad. Cor.) are solicitous not only for one another but they are watchfully attentive to the good health of the entire body. For example, consider the human body. Every member helps the other member and man instinctively throws up his hand to meet the blows that threaten any part of his body. Likewise should the faithful, who are members of the "Mystical Body", be deeply solicitous not only one for another but also anxiously mindful of the life of the entire body, when it enjoys health as well as when threatened by illness. If in the human body, one member is sick, the whole body suffers and all the forces of the body come to its aid. So should it be among the faithful of Christ: each one should suffer with a suffering neighbor; likewise when the body is in good health.

In the human body, the strength of one member aids the other members. So should it be among the members of the Church. Each one should rejoice when good comes to another (Rom. XII, 15).

Thus does the doctrine of the "Mystical Body" enable us to understand the relations of Christians one to another.

They are united among themselves in the one same "Mystical Body", united to all other Christians with no limitation of time or space. Members of this same "Mystical Body of Christ", they are one with another, fundamentally equal, brothers one of another. Yea more, for they are members of the one same organism and most

strongly joined, one to another. With them, as with the human body, position and office mark the various services they should render, one to another, different members of the same body. Neither the frailty of some, nor strength of others: nor the greater or less dignity is to be emphasized. All are equally necessary: all worthy of honor. All should work for the advancement of every one, for the well-being of the entire body, which is the "Mystical Christ". Every one has his own share to give to the increase, as well as to the health, of the whole Body.

The doctrine of the incorporation of the Christian into Christ leads to the doctrine of the Communion of Saints. This article of faith, made part of the Creed at the beginning of the fifth century, is therein entire. "The Communion of Saints is the bond of living solidarity which unites the members of Christ with one another and with their Head, under the common action of the one same Spirit." (Prat, v. 2, pp. 425-6).

One sees, then, that the "Mystical Christ" so truly possesses the Christian that to sin against a brother is to sin against Christ (1 Cor. VIII, 11-12), not to love a brother is not to love Christ: to welcome a brother is to welcome Christ (Gal. IV, 13-14).

"Many souls", says D. C. Marmion, "who seek God in Christ Jesus, accept the humanity of Christ and stop there. They should go further. We ought to accept the Incarnation and all its consequences. We should give ourselves not simply to the humanity of Christ, but also to His Mystical Body. That is why, and let us never forget it, for I speak here a truth of the supernatural life most important, to abandon the least of our brothers

is to abandon Christ Himself." (Marmion, "Christ the Life of the Soul"). One begins to see how this teaching of the union of Christians in Christ ought to guide the relations of men, one to another, and the concept of their mutual obligations.

We have shown that St. Paul constantly alludes or appeals to the union of Christians with Christ. The analogies which the Apostle uses to illustrate that union make clearer its precise character. The analogy of the human body is most helpful in understanding the mystery of the union of Christians in Christ.

This analogy, growing more definite in the Epistles of St. Paul, gives to the Apostle his teaching on the "Mystical Body", wherein are joined Christ and Christians; as well as his teachings on the "Mystical Christ", of which the natural Christ is the head and of which Christians are members.

As a result of this truth, the Christian is really incorporated into Christ. The union thus begotten is mysterious, no doubt, but intimate and real. While it leaves to the individual his own personality; it gives him a true share in the very life of Christ.

The consequences of such incorporation are manifold. Our relations with the Blessed Trinity are radically changed. Members of Christ, brothers of Christ, we become, in truth, children of the Father, sons of God by adoption, intimately united to the Holy Spirit. The Third Person of the Blessed Trinity is the soul of the "Mystical Body", of which Christ is the Head.

Changed also are our relations with our fellows, but above all with other Christians. Since all are incor-

porated into Christ, all are members one of another. United as brothers, fundamentally equal, bound intimately one to another, we constitute the Communion of Saints, a later title for the reality which Paul expressed in his teaching on the "Mystical Body".

The study of St. Paul of the individual relations of the soul with Christ unfolds into the great teaching of the "Mystical Christ", which brings every Christian into direct relation with the Three Persons of the Blessed Trinity, with all Christians, with all humanity.

CHAPTER II

LIFE IN CHRIST

FROM the truth of our union with Christ and of our incorporation in the "Mystical Christ", St. Paul proceeds to construct the entire programme of the life of the Christian.

Life—upward movement coming from within—is nothing else than the activity and influence which the members receive from the head (Summa Theol. 3a. qu. 69). As from the head of the human body, feeling and activity proceed to all the members of the body, so from the spiritual Head, which is Christ, the spiritual sense goes to His members which enables them to know the truth and to possess the energy which are the fruit of grace. Incorporated into Christ, Christians receive the light by which they know the truth and the grace by which they make fruitful their good deeds.

The Christian life will be "life in Christ"; everything done by the Christian will be done "in Christ". This phrase, "in Christ" occurs time without number in the Epistles of St. Paul. It is one of the most characteristic expressions of the Apostle.

It may be said that it is his own in a particular way, since he employs it one hundred and sixty-four times; while it is entirely absent from the Synoptic Gospels, from the Epistle of St. James, from that of St. Jude,

from the Epistle to the Hebrews and from the second Epistle of St. Peter. It occurs only eight times in the Acts of the Apostles (and then in the discourses of St. Paul) (Acts IV, 2) and in the first Epistle of St. Peter. The Apostle St. John uses twenty-four times a phrase which resembles this Pauline expression; St. Paul employs it most often in the Epistles of the captivity, where he speaks so frequently of the mystical union of Christians with Christ.

The Apostle uses this expression “ἐν Χριστῷ” with three different shades of meaning: 1) The Hebraic particle *be* is translated in the Septuagint by ἐν. This Hebraic particle means agency, boundary, partnership, support. Since St. Paul was influenced by the Septuagint in the use of this particle ἐν, the expression “in Christ” has no unusual meaning. 2) Sometimes the use of this expression by St. Paul is so indefinite that it might be translated as “in a Christian manner”, conformable to the principles of Christianity as laid down in the Gospels.” 3) The expression “in Christ”, as most often used by St. Paul, has a precise meaning dependent upon the doctrine of the “Mystical Christ”. Christ is considered “as a kind of spiritual atmosphere by which those who participate in His Spirit are surrounded. He envelops them; He penetrates them, from every side, from within and from without. . . .” We are incorporated into the “Mystical Christ”, merged in Christ, clothed with Christ; Christ is in us and we are in Christ. It is this technical meaning of St. Paul’s expression with which we meet at every turn in his exposition of the Christian life. For St. Paul, it is nothing else than a participation in the life of the “Mystical

Christ", the life of the Christian and of Christians in Christ.

Thereby St. Paul warns us to keep always present to our minds, in this study of the Christian life, the doctrine of the "Mystical Body".

Oftentimes, the expression "in the Spirit" may be substituted for the expression "in Christ", because the office of the soul in the "Mystical Body" is paralleled by that of the head.

1. THE PSYCHOLOGICAL LANGUAGE OF ST. PAUL

Before going further into this study of the Christian life, it is necessary to recall briefly the meaning of the principal psychological terms used by St. Paul in treating of the spiritual life.

The psychology of St. Paul is mainly Hebraic, with a slight mixture of Hellenism. Its marked characteristic is the constituent unity of man as opposed to Platonic dualism and the eclecticism of Philo: man is composed of a material element, the flesh or the body; and of a formal element, the soul or spirit; both are united as one in the closest possible manner. The psychology of the Bible, and in consequence that of St. Paul, assigns to the heart a very great rôle. It embraces all activity of sense, all activity intellectual and moral. To the head belong all initiative and rulership, and the harmonious development of the entire organism. From Greek psychology, St. Paul has borrowed the words "conscience" (*συνείδησις*) and "reason" (*νοῦς*) and perhaps also the distinction between the "outer man" (*ὁ ἔξω ἄνθρωπος*) and the "inner man" (*τὸν ἔσω ἄνθρωπον*) (Rom. VII, 22).

Following are the principal psychological terms used by St. Paul.

The spirit (*νοῦς*) is our reason, but it is more than mere intellect: it includes the method of thought, of opinion and of sentiment. This term, taken by St. Paul from the common language of the day, has no equivalent in the Bible (there *λόγος* means the word, not the reason). At times it is confused with conscience, to which it is an aid. It may know the natural law, but the supernatural is beyond its powers. Without the help of another spirit (*πνεῦμα*), this spirit will of itself grow vain, corrupt and fit for condemnation. Without such efficacious power to resist the evil tendencies of the flesh, this spirit itself may become carnal.

Alongside of this spirit, naturally weak, St. Paul places another spirit (*πνεῦμα*) entirely different. The Greek term which he uses to designate it means, in the original, "the wind", the air in movement; later, "the breath", the air emitted by the lungs. St. Paul places this spirit in opposition to the natural spirit (*νοῦς*) and to the soul (*ψυχὴ*). It connotes the spirit in man as the principle of his thought, and his mode of thought, his conceptions and perceptions, but added to all this, a supernatural element. This last bears always a relation, more or less direct, with the Person of the Holy Spirit and His action in our souls.

The soul (*ψυχὴ*, from *ψύχω* to breathe) is, properly speaking, the vital principle, the evidence of life, and consequently used, at times, for life itself. St. Paul gives it various meanings: (1) It signifies individual (Rom. XVI, 4) life, as distinguished from life in general (*ζωή*). (2) It signifies the person, the one in whom life exists

(1 Cor. XV, 45). 3) It signifies the soul, as distinct from the body (2 Cor. XII, 15). It also signifies the soul as the principle of sense life (1 Thess. V, 23). In this last meaning, the soul is distinguished from the spirit (*νοῦς*) as the principle of life is distinguished from the reasoning faculty, though both proceed from the same substance.

The flesh (*σάρξ*) is a term often used by St. Paul, of which it is well for us to understand the meaning. The word "flesh" connoted frequently in the Old Testament a sense of unworthiness. It will bear the same connotation in St. Paul, whenever it is used in opposition to spirit (*πνεῦμα*) and the action in us of the Holy Spirit. The flesh is imperfect, unable of itself to attain the supernatural; evil, not of itself but because of its failures.

The chief meanings of the word, as used by St. Paul, are: 1) The flesh is living matter. In its precise sense, it should denote the tendons and muscles of the body in contrast to the blood and bone. But St. Paul takes the part for the whole; and practically, with St. Paul, the flesh is the body, apart from its organic life. With this slight difference, the terms "body" and "flesh" are, in St. Paul, frequently synonymous. The flesh is not opposed by the sensitive soul (*ψυχή*): that animates the flesh; but by the intellectual soul (*πνεῦμα*). 2) The flesh is used to mean human nature in a weakened state. In this sense, it implies descent from our parent in the flesh, Adam, as opposed to our spiritual relationship in Christ. 3) The flesh is of such a nature that in actual experience it is vitiated by sin, infected by concupiscence. Here the acceptance of the word "flesh" changes

from physical to moral, always with a connotation of unworthiness. The flesh is not simply the weak, decaying, material, earthly part of man; it is related by origin, by tendency, by contact, with sin (Rom. VII, VIII).

Through the material part of our body, such relation is established because the material is the vehicle of original sin: it is also the stimulus to actual sin. Again in St. Paul, the flesh is often personified. It has its desires, its aims, its will. It is antagonistic to the Holy Spirit, or the new spirit which grace has created in us.

From the word "flesh", St. Paul derives the qualification "carnal" (*σαρκικός*), which is opposed to spiritual (*πνευματικός*) (Jude, v. 19). But carnal is almost synonymous with "rational" more often used by St. Paul as against "spiritual".

The adjective "rational" almost always bears a moral meaning. The term "spiritual" implies a relation with the Holy Spirit (*Πνεῦμα*), the source of supernatural life. "Rational" indicates the absence of supernatural influence and even opposition to such influence. The "rational" man is one who possesses only "natural life, unquickenened by the Holy Spirit. But the man who lacks the spirit of Christ is really under the influence of the flesh: therefore, carnal and rational are all but synonymous.

To sum up: opposed to the body (*σῶμα*) and to the flesh (*σάρξ*), are the natural spirit (*νοῦς*) and the intellectual soul (*πνεῦμα*). The natural, sensitive soul (*ψυχή*), being mixed with the flesh, is as a consequence more or less dependent on it. Flesh, body, sensitive soul, are generally used in a sense that connotes unworthiness; they show human nature vitiated by sin. To them,

St. Paul opposes "spirit" (*πνεῦμα*), which most frequently represents man under the action of the Holy Spirit; that is to say, regenerated by grace.

It remains for us to define precisely three other terms used in the spiritual teaching of St. Paul. He frequently refers to the "inner man" as opposed to the "outer man". He frequently gives to the word "world" a meaning not common in his day.

The "outward man" is the flesh, or the body. Soul, spirit, heart, reason, conscience—all are the "inward man" under different aspects. The outward man is of the physical order solely: the inward man belongs not only to the physical but to the moral and the religious (2 Cor. IV, 16). The inward man is not simply the invisible in human nature: it is also the operation of the Holy Spirit within us. Left to his own powers, the "inward man" is unable to resist the lusts of the flesh: he grows carnal. Aided by the Holy Spirit, the interior man renews and strengthens himself (Rom. VII, 14-25).

The "inward man", regenerated by Christ and the Holy Spirit, is no longer of the world, in the technical sense which St. Paul gives to that word. St. Paul knew the classical use of the word "world" with its primordial meaning of beauty and order. He uses it thus to mean universe, material creation as a whole (Rom. I, 20): or the earth, the dwelling place of man: or, in a more general sense, the moral atmosphere in which humankind lives or, passing from the container to the thing contained, the human race, all men dwelling upon the earth (Rom. III, 6). But most often St. Paul uses the term in a special sense. "World, thus used, either as the actual dwelling place of men, or as all living

humankind, connotes a sense of unworthiness. St. Paul attaches to the word a note of unworthiness either by explicit contrast or implicit comparison with a higher world or a regenerated humanity." In this sense of unworthiness, the world is the world left to itself, without the help of divine grace; such as it is since the first fall, not such as God would wish it to have been. It is the world as it is, feeble, helpless (Eph. II, 2). It is in tacit opposition to the supernatural world, as the purposes of God have planned it. The natural world grows corrupt, and corrupts in the measure in which it remains a stranger to, or opposes, supernatural influences.

This opposition is not essential, nor born of the roots. But the unworthiness of the "world" is accented the more or the less as the world puts itself in opposition to God and to His Spirit (Gal. VI, 14).

These meanings have made it possible for us to understand the spiritual language of St. Paul. We will proceed to explain his teaching on the "life in Christ".

2. BAPTISM

a. ACT OF INCORPORATION

WHEN does our "life in Christ" begin?

If life is the activity and influence which the members receive from the head, the Christian life begins when we are incorporated into Christ, Who is our Head. We become members of Christ the moment that Christ becomes our chief, our Saviour. Jesus Christ incorporates us at the moment when His death is symbolized and mystically realized in us by the sacrament of baptism (Denzinger, no. 696).

“For in one Spirit were we all baptized into one body (1 Cor. XII, 13). . . . For you are all the children of God by faith, in Christ Jesus. For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one (*εἰς* not *ἐν*) in Christ Jesus.” (Gal. III, 26–28).

By baptism we have been made members of the Body of Christ: we have been incorporated into the “Mystical Body” of Christ. Through this act of baptism, we become endowed with those manifold relations, born of our mystical likeness to Jesus Christ—of sonship to the Father: of possession by the Holy Spirit: of oneness with all members of Christ. The expressions of St. Paul strengthen this teaching. He states we are “baptized in Christ” (Rom. VI, 3). We are plunged in the “Mystical Christ”. The “Mystical Christ”, according to St. Paul, is an entity to which we should move: into which we should enter. By this fact he explains our reunion in the “Mystical Body”, our incorporation into the “Mystical Christ”. Again, he says, we are “baptized in the name of Christ” (1 Cor. I, 13–17). Christ Himself, according to St. Paul, Who has incorporated us, is the Head: we are the members. Thus are we owned, subject, consecrated to the Person of Jesus Christ. This step by the Christian should, of course, be accomplished by faith (Gal. III, 26) an inward attitude corresponding to the external act.

St. Paul also says that in baptism and by baptism, Christians have “put on Christ” (Rom. XIII, 14). This formula expresses union with the “Mystical Christ”. It cannot refer to Christ simply in Himself. The Old

Testament speaks of "putting on" a moral habit or moral quality (Isaias II, 9): to "put on" someone else is to borrow his moral qualities. The Christian puts on Christ less as a cloak to cover his nothingness than as a living power enabling him to live of Christ's own life and subjecting him to that supernatural force which is the soul of the "Mystical Christ"; namely, the Holy Spirit.

That which is covered by a garment, says St. Thomas (Commentary on Gal. III, 27, lesson XIII), appears in the colors of the garment. Likewise, he who has put on Christ appears like unto Christ. The burning forest is covered with flame: holds the flame as its own. So does he who has put on Christ partake of Christ's moral qualities.

b. RITE OF INITIATION

This expression enables us to understand the second characteristic of baptism, as expressed by St. Paul: baptism is not only the act of incorporation into Christ; it is our actual initiation into the Christian life, by our union with Christ, dead and risen from the dead. Because of this, baptism is the keystone of the spiritual teaching of St. Paul.

To understand better the language of St. Paul, it is necessary to picture again the primitive rite of baptism. Baptism was administered by immersion. The candidate for baptism, an adult pagan, was first plunged into the water, then withdrawn from the water. The immersion was symbolic of burial, therefore of death: the rising from the water, of resurrection and of life. St. Paul

makes very clear that the particular characteristic of baptism, as a rite of initiation, is the union of the baptized person with Christ, dead and risen. "That", says Father Lagrange, "is the special character of Christian baptism."

It is true that St. Paul mentions the purification of the soul in baptism (1 Cor. VI, 11): he also refers to the new birth in baptism (Titus III, 5). But, above all, he insists that baptism is the mystery of death and of life. His Epistle to the Romans is testimony thereof.

St. Paul has shown them that true justice comes only from the Gospel (I-IV). The Jews can no more possess it outside the Gospel than the Gentiles. But the Gospel promises it and bestows it. Our hope, therefore, is certain (V-VIII). The obstacles that could make vain our hope have been taken away by Christ. He has pardoned sin: He has conquered death.

St. Paul then explains that baptism—a mystical death and burial—brings to us, in all its fulness, life of the soul by grace, life of the body by the seed implanted therein of glorious resurrection. Hence arises the duty to abide by this mystical death, testimony of eternal life: to withdraw ourselves more and more from the dominion of sin: to pledge ourselves willingly to the service of justice in accord with the obligation assumed at baptism, and the needs of our recreated nature.

This is the text:

"What shall we say, then? shall we continue in sin, that grace may abound? God forbid. For we that are dead to sin, how shall we live any longer therein?

“3) Know you not that all we, who are baptized in Christ Jesus, are baptized in His death? For we are buried together with Him by baptism into death; that as Christ is risen from the dead by the the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin, He died once; but in that He liveth, He liveth unto God.

“So do you also reckon, that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

“12) Let not sin therefore reign in your mortal body, so as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God, as those that are alive from the dead, and your members as instruments of justice unto God.” (Rom. VI, 1-13).

As always, it is in a secondary way that St. Paul refers to baptism. His main thought here is the great truth that the Gospel is superior to the Law. But he stops long enough to show us the place that baptism holds in the new dispensation of the Gospel; and this passage holds a summary of the Christian life; that is, the “life in Christ”.

It reveals the profound meaning that St. Paul finds in baptism and its lifelong endurance in every new member

of Christ. By Christ, sin and death have been conquered. In baptism the Christian shares in the fruits of this victory.

Thus does St. Paul develop his thought: We have been baptized in Christ. What, then, is baptism? It is a sharing in the death of Christ. By baptism we are buried with Him, we are united to His death. This death is not an end but a means of passage, as with the risen Christ Himself, to a new life. Baptism is, therefore, also a participation in the resurrection of Christ.

In baptism, the old man is crucified with Christ. We have no longer any life except the life we have with Christ. Inasmuch as Christ lived a mortal life, He is one with sinful humanity, but death breaks the apparent ownership and power of sin. Christ, through His death, died to sin, and by His resurrection entered into new life. This participation through baptism in the death of Christ ought to be for us a definite conversion: we ought to die to sin. Baptism is this death to sin, this crucifixion of the old man. We should make it real through our changed life.

By baptism, we receive the grace to live with Christ, in Christ's life and for God. The life created in us by baptism ought to be made real by us through a life lived for God in Christ Jesus.

After baptism, the Christian is no longer under the dominion of sin, but in the service of God.

The text which we have quoted may be divided into two definite parts: one is an inquiry (v. 3-11) as to what baptism effects; the other, a practical exhortation (v. 12-14) as to what, after baptism, it is ours to do.

Baptism produces in us of itself a certain effect. It

cannot be confounded with magic, for it demands of the recipient certain dispositions, notably that of faith; it is not simply a figurative ceremony, representative of the death of Christ. "To express in modern theological terms the teaching of the Apostles, is not to weaken it: the sacraments are efficacious signs, which produce *ex opere operato* that which they signify. Baptism signifies sacramentally the death and the life of Christ. It necessarily, therefore, produces in us a death, mystical but real in its effects, and a life conformable to the life of Jesus Christ, risen from the dead." We are all one in Christ and with Christ. Our solidarity with Christ is, according to St. Paul, the providential renewal of our solidarity in Adam. Our solidarity in Adam is not simply moral, but physical. Through our descent in the flesh from Adam, we receive life and with life the transmission of original sin. Our solidarity with Christ is none the less real because it is mystical: it is a vital reality conferred upon us in baptism. Christ dies for us and His death is our death. He rises for us and His resurrection is our resurrection. Baptism makes real in every one of us this death and this resurrection of Christ.

Thus incorporated into the "Mystical Christ", dead and risen from the dead, each member is fitted to take the place destined for him in the union of all with our one Head. Indeed, baptism kills sin in us, subdues the evil tendencies of the flesh and all that St. Paul includes under his characteristic expression, "the old man" (Rom. VI, 6, "our old man is crucified"). Life also, a new life which circulates through the entire organism of which we have been made vital parts, is given to us

(v. 8 and 9). This life for God in Christ Jesus makes us immune to all germs of death, which have been destroyed by Christ.

We find the same teaching in the Epistle to the Colossians:

“In Whom also you are circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ: buried with Him in baptism, in Whom also you are risen again by the faith of the operation of God, Who hath raised Him up from the dead. And you, when you were dead in your sins, and the uncircumcision of your flesh; He hath quickened together with Him forgiving you all offences: blotting out the hand-writing of the decree that was against us, which was contrary to us. And He hath taken the same out of the way, fastening it to the cross.” (Col. II, 11-14).

This transformation, effected in us by baptism, is real: but it is not final (Rom. VI, 6), assuring no possible return to what has been. St. Paul does not foresee, does not wish to foresee, the possibility of fall, but it is plain he understands that relapse may come, by the earnestness with which (Rom. VI, 12-14) he urges the Christian to abide in his new life. If sin is dead for us, it is necessary that we be dead to it; that it never more reign over us; that we never again be its slave.

We must live the life of Christ in the service of God. And we can increase or diminish this life. We have taken on Christ (Gal. III, 27), but we may continue to take Him on without limit: we should be clothed with Him (Rom. XIII, 14) more and more.

Thus the whole of the Christian life, the entire spir-

itual teaching of St. Paul proceeds from "incorporation into Christ," which is realized in baptism. The sacrament is the basis of the Christian life and may be viewed under two aspects: our union with Christ Jesus dead and and our union with Christ Jesus risen from the dead.

We will proceed to consider both aspects: death in Christ and life in Christ.

3. THE DOUBLE ASPECT OF LIFE IN CHRIST

Let us endeavor to grasp the intricate but stimulating thought of St. Paul on the Christian life.

First, how St. Paul presents the problem which the Christian life itself presents. To the Romans he pictures a psychology which accompanies daily the human conscience:

"For we know that the law is spiritual; but I am carnal, sold under sin. For that which I work, I understand not. For I do not that good which I will; but the evil which I hate, that I do. . . . Now then it is no more I that do it, but sin that dwelleth in me. For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not. For the good which I will, I do not; but the evil which I will not, that I do. Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I have a will to do good, evil is present with me. For I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? . . . Therefore, I myself,

with the mind serve the law of God; but with the flesh, the law of sin." (Rom. VII, 14-25).

The inward man is beset by two tendencies, drawn in opposite directions: standing between the good which he wills, and the evil which imposes itself on him: between the good desires of the spirit and the evil desires of the flesh. Otherwhere, St. Paul tells us this dilemma, born of the old Law and handicapping the spirit, is changed by baptism. The spirit of the baptized aided by the Spirit of Christ, enables the Christian to resist the flesh. With this important difference in mind, the psychological analysis given above remains always true. In the soul of the Christian, a duel is constantly being waged between the good and the evil.

The Christian is conscious of this compound within himself of weakness and of power: weakness which, in a sense, is his own, and power which comes to him from God through Christ:

"For although He (Christ) was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him: but we shall live with Him by the power of God towards you." (2 Cor. XIII, 4).

The victory of God in Christ, as in the Apostles and in all Christians, is that His power has triumphed over our weakness.

How can we make successful issue with this conflict in the soul?

We must begin by death.

Baptism leads us to Christ that we may be united to Him: but that union begins in union with His death.

St. Paul never says that we are born with Christ; that we commence to live with Christ. He does say that to live with Him, we must first die to sin, by uniting ourselves to the death of Christ, Who delivers us from sin. That is the first step in the Christian life, by which we begin to put on Christ (Gal. III, 27).

We are *crucified with Him* (Gal. II, 19), *dead with Him* (2 Tim. II, 11), *buried with Him* (Rom. VI, 4). Not till afterwards are we *quickened and made alive in Him* (Eph. II, 5), *living with Him* (Rom. VI, 8), *His co-heirs* (Rom. VIII, 17), *glorified with Him* (Rom. VIII, 17), *seated with Him in heaven* (Eph. II, 6), *reigning with Him* (2 Tim. II, 12).

Without any possibility of doubt, the Christian life begins through the work of death, fulfils itself and is completed in glory by the work of life. These correspond to the beginning and the end: the beginning—our conversion by baptism; the end—our glory. And through all, from the time of our setting forth to the completion of our Christian journey, the life in Christ is both a mystery of death and a mystery of life. St. Paul never separates these two aspects, and to show more clearly their simultaneous working in the Christian soul, he almost always combines one with the other; rarely does he use the one without reference to the other. This fact in itself is a lesson. The teaching of the Apostle is the better and the more reverently understood when, while distinguishing between these two aspects of the Christian life, we do not treat of one as apart from the other, nor artificially separate the texts speaking of death in the Christian life from those speaking of growth in that life—texts which St. Paul himself kept united.

St. Paul writes to the Corinthians in his own defense. He explains to them the labors and¹ sufferings which make meritorious for the Apostles their preaching of the gospel. Without doubt, these trials are a terror to their weaknesses; but they are also a source of strength. They may lead to death; they are also a source of life in Christ:

“(7) But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. (8) In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; (9) We suffer persecution, but are not forsaken; we are cast down, but we perish not: (10) Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus’ sake; that the life also of Jesus may be made manifest in our mortal flesh. (12) So then death worketh in us, but life in you. . . . (16) For which cause we faint not; but though our outward man is corrupted, yet the inward man is renewed day by day.” (2 Cor. IV, 7-16).

We speak here only of those teachings concerning the Christian life of these Apostles of Christ.

They have been transformed by baptism, they are dead and risen with Christ and in Christ. Because of their labor and suffering (v. 10) they bear every hour in their bodies the death of Jesus Christ; and by it, in those same bodies, the life of Jesus Christ is manifested for themselves and for others (v. 12). Whatever decline may mark their appearance, they are renewed interiorly from day to day.

St. Paul in this passage lays down with definiteness the

basic principle and even the supplementary principles of Catholic asceticism : it is both a death and a living ; it includes both mortification and freedom. For the ascetic, death is the means leading to life, which is the end : the Christian labors to expand and improve his soul. The "inward man" is built upon the ruins of the "outward man" : our asceticism is not destructive, but constructive.

Another point most important to notice is the manner in which the work of death and the work of life operate. Not simply by faith in Christ, dead and risen, does the Christian obtain the fruits of life and of death. Only by enduring the difficulties of their ministries do the Apostles "always bear in their bodies the mortification of Jesus". Only by the practice of virtue, that is the habitual imitation of Christ, can the Christian capitalize the grace of his baptism.

All his life long will the Christian labor to fulfil in himself what his baptism signified, the mystery of life and of death. Through that, operate in time the Passion and Resurrection of our Saviour. It is not an imitation after the manner of a copy ; it is not a miniature Christ. It is the very Passion and Resurrection extended, continued, much the same as the action of a member of the body is consequent upon the impulse of the head. For the truth of our incorporation in Christ makes such an expression not simply a comparison but a reality. St. Paul in himself makes up what is wanting of the sufferings of Christ.

This death which the Christian ought to undergo, this crucifixion which he ought to seek, is, first, *death to the world*.

The Christian in the following of Christ will suffer as He did; will die as He did, to all that is foreign to the Christian's new life. St. Paul, at the end of his Epistles to the Galatians, writes, "in letters large" (Gal. VI, 11), an epilogue with his own hands. He takes the pen from his secretary in order to give the Galatians a final admonition. The Galatians showed themselves very solicitous for those creatures who were ambitious for personal success and who feared persecution. The true Apostle wishes to know nothing but the Cross.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body." (Gal. VI, 14-17).

St. Paul speaks of himself, but what he says is also true in a certain measure of all Christians (Col. II, 20). Calvary definitely separated the world from Christ; in baptism, the Christian declares himself solely Christ's; he becomes the "new creature" who ought never to look back. "No one can say", writes Father Lagrange, "that St. Paul is not the true servant of Jesus Christ; he bears upon his body the marks of his subjection and of his fidelity. 'Stigmata' are marks after the manner of tattooing or branding used from prehistoric times, later succeeded by letters or symbols, which denote ownership of a slave by his master: of a soldier by the army: of a devotee by his god or goddess. . . . It is as a slave

of Jesus Christ that St. Paul shows the marks which he has received; that is to say, the cruel punishments which have left their traces upon his flesh and which prove that he is indeed the servant of Christ (11 Cor. XI, 23). These marks, which a slave carefully conceals, the Apostle 'exhibits' as trophies." It would be necessary to read these words of St. Paul in their historical context in order to grasp their true force. At that time, the cross was a most shameful punishment; to glory in being fixed thereon was a contradiction to the mind of that day.

This death, renouncing the world and the things of the world, is also a *death to the flesh and to the works of the flesh*:

"I say then, walk in the spirit and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh. . . . Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revelings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. . . . And they that are Christs, have crucified their flesh, with the vices and concupiscences. It we live in the Spirit, let us also walk in the Spirit." (Gal. V, 16-25).

St. Paul shows that the negative and the positive obligations of the Christian life are always intimately connected. The flesh and the spirit are opposed to each

other; but the spirit, aided by the Holy Spirit, can conquer. The children of the kingdom ought no longer be led by the flesh but ought to fight against it always, for if the spirit has by baptism begun its rulership, the flesh, dead by the law of baptism, still exists in fact and should be opposed without ceasing (Rom. VI, 12). So the Apostle calls the faithful to combat: "Mortify therefore your members which are upon the earth (Col. III, 5)", for, he writes to Timothy, "he also that striveth for the mastery is not crowned except he strive lawfully (2 Tim. II, 5)". St. Paul loves to compare life to a stadium, where one wins or fights or runs:

"Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And everyone that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one."

And he himself observes the asceticism which he preaches:

"I therefore so run, not at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway." (1 Cor. IX, 24-27).

One sees how the practice of the virtues and the correction of vices square with the great teaching of St. Paul on death and life in Christ: how the moral and the spiritual are in closest relationship to each other. To crucify the flesh is to abandon the works of the flesh: to shun, in consequence, all the sins which the Apostle enumerates. To live in the spirit is, on the other hand,

to bring forth the fruits of the Holy Spirit in us: to practice with joy all the virtues which St. Paul mentions. That he practices virtue and flees from sin is evidence of the fight within the Christian between the spirit and the flesh.

Similar teaching is found in the Epistles of the Captivity.

The life of the newly baptized is developed rhythmically by two continuous movements: one of death, the other of life. Through death, life begins, and through life do we die. Such is the Christian paradox which St. Paul, following his Master, uses vigorously and pointedly. It would seem, moreover, that while St. Paul, in his longer Epistles, places greater emphasis upon the death of self, in the Epistles of the captivity he dwells longer on the obligations of the new life. The longer Epistles are addressed, as a rule, to those recently converted; but during his captivity in Rome, St. Paul writes to those established and fervent in the faith.

He thus speaks to the Colossians:

“Therefore, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God: (2) mind the things that are above, not the things that are upon the earth (3) For you are dead; and your life is hid with Christ in God. (4) When Christ shall appear, Who is your life, then you also shall appear with Him in glory. (5) Mortify therefore your members which are upon the earth; fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols (6) for which things the wrath of God cometh upon the children of unbelief, (7) in which you also walked some time, when you lived in them. (8) But now

put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth. (9) Lie not one to another: stripping yourselves of the old man with his deeds, (10) and putting on the new, him who is renewed unto knowledge, according to the image of Him that created him. (11) Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all. (12) Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: (13) bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. (17) All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him." (Col. III, 1-17).

This passage follows the dogmatic and polemical part of the Epistle, and begins its moral portion in the manner customary with St. Paul. He recalls the principle of the union of the Colossians baptized in Christ risen and then again in Christ dead (v. 1-5). He shows first the negative (v. 5-11) and then the positive side (v. 12-17) of the Christian life. Then follow special precepts concerning particular duties of the faithful (duties of the home, etc.). Always there is this inference, that the changed attitude of the Christian is a logical consequence of the *de facto* transformation in baptism of the old man into the new man (v. 9, that we have put

off the old man and his works; v. 10, that we have put on the new). To die to the old man and to avoid sins are synonymous; just as to live the new man and to practice virtue are.

The same teaching, the same manner of expression are found in the Epistle to the Ephesians, and again at the beginning of its moral portion. It would seem that the Apostle shows greater concern as to how the Christians ought to live than as to what they ought to avoid. To the Gentiles, St. Paul ascribes the faults he enumerates and which he says ought no longer be committed:

“This then I say and testify in the Lord: That henceforward you walk not as also the Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But you have not so learned Christ; if so be that you have heard Him, and have been taught in Him, as the truth is in Jesus: to put off, according to former conversation, the old man, who is corrupted according to the desire of error. And be renewed in the spirit of your mind: and put on the new man, who according to God is created in justice and holiness of truth.” (Eph. IV, 17-24).

The very manner used here by St. Paul, in reminding the Ephesians that the Christian life is a putting off of the “old man” and a putting on of the “new,” is, in itself, an instruction and a teaching. The “old man” is past: past the old manner of living, the way of the Gentiles. Since it endures, however, and may possibly return, he exhorts them to oppose it without ceasing. But he also

gives them confidence: he shows them the right way and wishes them to have faith in his directions concerning the "new man".

To put off the "old man"—to this the work of death reverts: to put on the "new man"—to this is directed the work of Christian life.

This contrast between the two processes of the Christian life rests on the contrast, still more characteristically original with St. Paul, between the "old man" and the "new man". From the moral point of view, it is a further unfolding of the personality of the Christian. The "old man" is not Adam, but the "old man" cannot be without connection with Adam. The "new man" is not Jesus Christ, but the "new man" cannot be "without connection with Jesus Christ". The "old man" is subject to the flesh, the soul and the natural spirit. The "new man" is under the influence of the Spirit. The "old man" died by right at baptism, yet St. Paul urges us to put him off more and more in fact, as he is an inheritance from our first father: he is this fallen and corrupt nature bequeathed to us, this fleshly I, as spoken of in the Epistle to the Romans.

"His successor, the 'new man,' is regenerated man in whom supernatural grace completes that divine image first outlined in the soul by the fiat of creation. Although the inner man and the outer man, viewed under any order of providence, remain two parts making up the one man, the old man and the new man are two consecutive conditions or states of the one same person: his life, first, under the influence of sin, of which Adam is the source; secondly, under grace, of which Jesus Christ is the Giver. We see, then, how the new man, in this

sense coincides with the spirit and the old man, with the flesh." (Prat, v. 2, p. 102).

The "old man" (1 Cor. V, 7-8) is the man who pays too much attention to his flesh (Rom. XIII, 14) : instead of crucifying it (Gal. V, 16-25), he is taken up by its lusts and subject to its judgment, of the earth earthy (Rom. VI, 19). He fulfils the works of the flesh, which are the works of darkness (Rom. XIII, 12). St. Paul divides them into four classes (Gal. V, 16-25) : the vices of lust, of irreligion, uncharitableness, intemperance.

The flesh itself is not, with St. Paul, the only attraction towards sensuality ; by paralyzing intelligence and by limiting religious sentiment, or, in other words, by orientating religion in the domain of sense and of falsity, the flesh leads to intellectual vices. The "old man" is not crucified to the world (Gal. VI, 14-17), but lives for himself (2 Cor. V, 15).

The inward man must become more and more the "new man" (Rom. V, 8-12), who is a new creation (2 Cor. V, 17) truly created in us by baptism. This "new man" is adorned by faith and charity (Gal. V, 6) : observes the commandments of God (1 Cor. VII, 19) : advances in good works (Eph. II, 10) : takes the armor of light (Rom. XIII, 12) : is clothed with Christ (Gal. III, 27) : shares in the resurrection of Christ, he lives in Christ for God (Rom. VI, 5, 11) : he is the adopted son of God, co-heir with Christ (Gal. IV, 6, 7). The life he leads is now hidden in God (Col. III, 3) : afterwards it will be made manifest. He walks according to the Holy Spirit (Gal. V, 16-25), Whose fruits are savory for all. This new life is liberty (Gal. V, 13-18), with the spirit its master and charity its rule. The "old man" is

Saul, who died with Christ at baptism: the "new man" is Paul, who is risen with Christ.

Such are the deep elements of this conflict of the Christian life. *To live, it is necessary first to die.* That is the Christian sacrifice.

St. Paul opens the moral portion of Romans, as follows:

"I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God." (Rom. XII, 1-2).

Life in Christ is, above all else, an interior life. The animal sacrifices of the old Law have passed. This new life demands a new sacrifice, the living offering of the Christian presenting his body to God by the good use (Rom. VI, 13) he exacts of it and by the interior change which is thereby effected. This is "the death of the victim" which God now desires. That death—death to the world, death to the flesh, death of the old man—is the necessary prelude to the new life. But, if it be a means, it is not an end. Christian mortification, St. Paul tells us, is not an end: the end is life. The old man must die that the new man may rise in life: this death is necessary for the flowering of the greater life (2 Cor. IV, 7-17). The death of the old man is by right effected in baptism; but the "old man" is still with us and we have seen with what foresight St. Paul points out that his return again is not impossible; that to lapse is easy (1 Cor. V, 6-8); that we should not be proud, for we are weak and we

need the strength of God (2 Cor. IV, 7-17). The perseverance which has been opened up to us ought to be made ours in fact. Baptism associates us with Christ, Who dies no more. He has given us this association as our right: we should keep it ours also in fact. Until the hour of death, the Christian ought to be putting off the "old man" and mortifying self (2 Cor. VI, 9); and as he so advances, he adds to the perfecting of the "new man". After their conversion, the Christians, yet carnal, were little children of Christ (1 Cor. III, 1), and as such St. Paul addressed them in his first Corinthians. Later, they would grow more and more spiritual.

The antithesis of life and death in the Christian life ends in the triumph of the "new man" over the "old man", so that the soul of the Christian is inundated by the presence of Christ (Eph. III, 14-17). There the Christian life is the life of the Christian in Christ: but it is also the life of Christ in us. The human self grows less before the greater and greater personal glory of the invading Christ.

St. Paul writes to the Colossians:

"As therefore you have received Jesus Christ the Lord, walk ye in Him; rooted and built up in Him." (Col. II, 6-7).

Side by side with every effort of our own, we advance another step in Christ and Christ in us. Thus He is more fully in us and we in Him. St. Paul asks of God the Father, for the Christians at Ephesus:

"That He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man, that Christ

may dwell by faith in (your hearts).” (Eph. III, 16-17).

The two movements are in mutual accord. At first, the Christian is moved from without himself; he is brought into Christ, clothed with Christ. Then he is moved from within himself. The Spirit of Christ (1 Cor. III, 16) acts in him (1 Cor. IV, 16), prays in him (Rom. VIII, 26), dwells in him. The Christian becomes of the one same spirit with Christ (1 Cor. VI, 17). Christ Himself comes to dwell in the Christian (Eph. III, 17) in a special way. More and more, Christ becomes all in all (Col. III, 11).

This twofold movement of the Christian life is both a unique moral yearning of the Christian for Christ and an assimilation of the Christian by Christ. In two particular expressions of St. Paul, written some years apart, the Apostle cites his personal experience to illustrate this teaching. The expressions were reserved for those who received his confidence, the Galatians and the Philip-
pians.

Thus he writes to his dear faithful Galatians:

“(19) For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross. (20) And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, Who loved me, and delivered Himself for me.” (Gal. II, 19-21).

From the sepulchre of the “old man” has arisen this new life. O wonderful truth! “It is not I who live, but it is Christ Who lives in me.” St. Paul has changed his life. Without any question, his personality remains en-

tire, but Christ is now the principle of his mortal life. The text is sufficiently strong to safeguard us from any exaggeration of its content. But how delicately St. Paul emphasizes the "I" when he speaks of his life in the flesh and is silent about it when he speaks of Christ, Who is the principal of his new life, the life divine in which he has shared since his baptism. His exterior, sensible appearance remains the same: but his real, interior life has wholly changed. By incorporation into the "Mystical Christ", a new life, the "life of Christ", has been infused into this new member, and this new life imposed upon St. Paul the obligation to live anew: the obligation to live with Christ, to think, to act in Christ and as Christ.

From his prison at Rome, St. Paul, shortly before his death, wrote to "all the saints in Christ Jesus who are at Philippi", a companion phrase to the foregoing:

"For to me, to live is Christ: and to die is gain."
(Philip. I, 21).

He knows not which to choose: to die in order to be wholly and forever with Christ; to remain upon earth in order to make known and to glorify Christ. He would choose that which is most advantageous to Christ: to remain here, to make Him known, to postpone his own personal joy. Christ is his life. Christ has taken complete possession of the soul of Paul: the Apostle lives no longer except for Him and in Him.

The desire to see Christ live more fully—through the labors of his apostolate—is for Paul a sufficient reason for continuing to live. That he would be more intimately united to Christ by death leads him to know that death

would be a gain. Life is essentially a movement, and the life of a man is essentially that which is the principle of his action and towards which he tends with his whole soul. He who shows himself fond of the chase is called a huntsman. So Christ is for St. Paul his life, because Christ alone is capable of arousing and inspiring his action and his life.

Such is the Christian life according to St. Paul: it is the life of Christ in us. Incorporated into the "Mystical Christ" at baptism, the Christian who becomes by right a member of Christ should, as time goes on, become more and more a member in fact. Every effort of life—and this is the reason of our Christian existence—ought to strip us more and more of everything that is not Christ (this is the work of mortification, which such a life imposes); to put on more and more Christ and His moral powers: to identify ourselves spiritually with Him, that Christ may take fuller and fuller possession of our whole soul, live in it, become its whole life.

In what measure does the imitation of Christ and the Eucharist serve the Christian in attaining this end?

4. THE IMITATION OF CHRIST

St. Paul constantly urges the faithful to follow Christ, to imitate Christ Jesus. He thus congratulates the Thesalonians:

"And you became followers of us, and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia." (1 Thess. I, 6-7).

By many repetitions, St. Paul exhorts those to whom he writes to be ardent as himself in imitating Christ:

“Be ye followers of me, as I also am of Christ.”
(1 Cor. IV, 16).

Again, he uses a different expression:

“But put ye on the Lord Jesus Christ, and make not provisions for the flesh in its concupiscences.”
(Rom. XIII, 14).

The Christian “puts on” Christ both by baptism, wherein he is incorporated into the “Mystical Christ”, and by the imitation of the “Mystical Christ”, which is the result of that incorporation effected by baptism.

How is this imitation of Christ understood by St. Paul?

In considering the manner in which St. Paul speaks of the imitation of Christ, the reader is first struck by the Apostle’s particular choice of examples. He does not, as a rule, cite such and such a particular example from the earthly life of Christ. While St. Paul never lived with Christ in the flesh, he well knew the facts and deeds in the life of Christ. To inspire the faithful with virtue in a given circumstance, St. Paul does not appeal to circumstances in that life of Christ analogous to those in which these particular faithful find themselves. Even with regard to the lesser virtues to be practised by those to whom he writes, he recalls the greater achievements of Christ, both in His earthly and His heavenly life. He treats more of the sentiments of Christ that should inspire us than of the particular acts in the life

of Christ which we should copy. So it is not various instances from the life of Christ which he puts before us, but it is the great story of the Incarnation and the Redemption that St. Paul wishes us to understand. That is the grand central theme that he would make the stimulus of our zeal for virtue. These are the great examples of Christ that he wishes us to imitate even in the smaller things of every-day life—an imitation which is in no way narrow or small or servile.

He writes to the Corinthians, begging them to be generous in their contributions to the funds for the poor of Jerusalem :

“In this grace (charity) also you may abound. . . . For you know the grace of our Lord Jesus Christ, that being rich He became poor, for our sakes; that through His poverty you might be rich.” (2 Cor. VIII, 7-9).

It is the great example of Christ leaving heaven to become incarnated upon earth that St. Paul recalls to his correspondents, in speaking of their duty to give alms.

He writes to the Colossians:

“Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another; if any have a complaint against another: even as the Lord hath forgiven you, so do you also.” (Col. III, 12-13).

This time it is the great example of the merciful Christ in His work of redemption that St. Paul cites in this short verse, to the end that he may exhort to the exercise of fraternal charity.

The Apostle would arouse the faithful to a full and constant imitation of Christ in His great mysteries, for

“in Whom (Christ) are hid all the treasures of wisdom and knowledge.” (Col. II, 3).

To the imitation of Christ as God as well as of Christ as Man, to the imitation of God Himself, St. Paul invites the faithful. Read what he writes to the Ephesians:

“And be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ. Be ye therefore followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness.” (Eph. IV, 32—V, 1-2).

To what heights does St. Paul lift us! And how vastly different is the imitation which he asks of us from “that imitation which some mediocre souls attain when they copy the works and actions of a great man whom they admire. The copying is a thing of pose, of the surface, and does not reach the interior of the soul.” (Marmion, “Christ the Life of the Soul”).

The imitation of Christ preached by St. Paul is not of that kind: it has nothing of the external or of the superficial: it is interior. It penetrates to the depths of the soul. Not outward likeness—such as the portrait painter—but inward resemblance is what the Christian ought to reproduce.

St. Paul expresses it thus to the Philippians:

“If there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration: fulfil ye

my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. Let nothing be done through contentions, neither by vain glory: but in humility, let each esteem others better than themselves: each one not considering the things that are his own, but those that are other men's. For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross." (Phil. II, 1-8).

This passage is characteristic of St. Paul's manner in preaching the imitation of Christ. In other places, the reference is too brief (Rom. XV, 3), far less developed than here. The Christian community at Philippi is torn by internal dissensions, by rivalries between individuals and groups. St. Paul bids them follow the example of the humility and self-denial of Christ, evidenced in the great mystery of His Incarnation. The Apostle might have selected from the bearing of Christ towards His enemies some similar instance as a comparison. Such would have been the external viewpoint. The external is the less important. It is more necessary to reproduce the interior sentiments of Christ. This clear expression summarizes St. Paul's idea of the imitation of Christ: "Let this mind be in you which was also in Christ Jesus." We must copy not the exterior of Christ, but His interior soul, His mind, His spirit. These must we ourselves make our own; these must we reproduce within ourselves.

Indeed, the Christ Whom St. Paul begs us to imitate is not only Jesus Christ in His earthly life; it is Jesus

Christ the Head of the "Mystical Body", risen from the dead, gloriously reigning on the right hand of the Father. The true disciple of St. Paul will not only learn from the past: not alone study the Gospel; he will view his entire self in the full economy of the supernatural, and every day take further thought of his union with Christ, responding to it more and more by his imitation of the great mind of Christ, dead and risen again.

The earthly life of Jesus Christ, St. Paul without doubt knew and knew well (1 Cor. XI, 23). It was told to him in detail by the immediate disciples of Christ. When he first visited Jerusalem for fifteen days, did he not ask Peter, James and John to tell him of it? With the pagans, whom he strove to convert, he began by preaching the earthly life of Christ as we may know from his discourses in the Acts and many parts of his Epistles. The primitive Christian catechism historically emphasized with precision the great importance of the earthly life of Christ. This historical truth St. Paul made the basis of his teaching. His apologetic is built on the historical fact of Christ's existence: and upon the fact of the risen Christ—witnesses of Whom were still living—he founded his faith in Christ the Messiah unto the Jews, in Christ, true God, unto the Gentiles. In contrast to the Gospels, the Epistles of St. Paul, at first sight, seem to have few references to the earthly life of Christ. But it may be said at once that St. Paul, whose purpose was not to write a life of Christ, shows by many references, brief but precise, that he knew in detail the earthly life and the teaching of Christ.

St. Paul lives far more in the present than in the past. According to him, no Christian should regret that

he is not one of those privileged to have been contemporaneous with Christ and to have lived with Him. On this score, he does not judge himself to have been less favored than the other Apostles. St. Paul does not separate the historic Christ from the mystical Christ. Rather, through the mystical Christ, he sees the earthly life of Christ as a detached moment of the life of the Christ ever-living. What actual association with Christ on earth would have supplied, was given to St. Paul by the reality of the mystical Christ. This Christ had for a short space appeared in a little corner of the world, but He is ever-living, He is risen from the dead:

“Christ Jesus that died, yea that is risen also again; Who is at the right hand of God, Who also maketh intercession for us.” (Rom. VIII. 34).

Such is the Christ which St. Paul held ever before his eyes. “If the mortal life of Jesus Christ plays but a relatively small part in the moral teaching of St. Paul and in his theology, it is because St. Paul did not wish further to know Jesus Christ according to the flesh. He preferred to consider Christ as He is, in His divine life, in His life glorified. He exhorts us not only to imitate Him, but to model ourselves upon Him, to transform ourselves into Him.” (Prat. v. 2. p. 454).

Thus, the imitation of Christ, according to St. Paul, divides itself into a twofold effort, which in turn, as we have seen, is the twofold aspect of the Christian life—the imitation of Christ in the mystery of His death and the imitation of Christ in the mystery of His resurrection. We must crucify ourselves with Christ and we must rise with Christ: that is the whole of our life and the last word on the imitation of Christ (Heb. XII, 1-3).

To share in His resurrection, it is necessary to embrace His cross. Listen to what St. Paul writes to the Philippians:

“Be ye followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ; whose end is destruction; whose God is their belly; and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown; so stand fast in the Lord, my dearly beloved.” (Philip, III. 17-IV, 1).

The Christian now shares the interior characteristics of Christ, dead and risen from the dead. He suffers with Christ: rejoices with Christ:

“For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.” (2 Cor. I, 5).

For the disciple of St. Paul, to imitate Christ is to penetrate more and more into the mystery of the death and resurrection of Jesus Christ—the death to sin, the life in God—both of which were given to the individual Christian at his baptism. To imitate Christ is to realize more and more fully the fruits of our incorporation into the “Mystical Christ”.

It is, then, a cultivation, sincere and thorough, of the great truths which bind the Christian rather than an

imitation of the external acts in the earthly life of Christ. Its heart is not formal law with manifold precepts, but the leadership of a living Master Whom we are bound to follow. And the following of Him in the great mysteries of His earthly and heavenly life is the rule of conduct for every disciple of St. Paul. That imitation is defined for each one in the quickening by the Spirit (1 Cor. XV, 45) of Christ Who lives in us. The Christian is a member of the "Mystical Christ": he guides his life by the directions which he receives from the "Head", and the inspirations which come to him from the "Soul" of the "Mystical Body". His imitation is, therefore, responsive, individual, living.

Indeed, for St. Paul, Christ is not only a model: He is the doer in this work of imitation, in this transformation of the Christian within Himself. "Christ is more than a model: more than a priest Who has won for us the grace to follow Him. He Himself, through His Holy Spirit, works in the recesses of our soul enabling us to be like Him." (Marmion, "Christ the Life of the Soul").

St. Paul writes to the Thessalonians:

"And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you. To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ, with all His saints." (1 Thess. III, 12-13).

In the Christian, therefore, prayer unites itself to active imitation, and labor for personal holiness rests upon the harmonious action of Christ and of His Spirit.

"The highest model is not the exterior of a man: it is the power which sustains him, the life which animates

him. In baptism, the Christian died and was buried with Christ: he was also drawn from the water and thus has he risen again with Christ. He lives now only in Christ and by His life. 'I live, now not I: it is Christ Who lives in me.' This cry of victory every baptized person may and should re-echo. It is not simply the ardent cry of a saint: it is the act of faith of every Christian." (Lebreton, "Le Dieu Vivant").

To recapitulate: With St. Paul the imitation of Christ is not simply a following of the external example of His earthly life: it is the interior cultivation of the mind of Christ—Christ as God before His Incarnation (2 Cor. VIII, 9) Christ in His great mysteries: the Incarnation (Phil. II, 1-11), the Crucifixion (Gal. III, 5), the Death (2 Cor. V, 4), the Burial (Col. II, 12), the Resurrection (Col. II, 12), the Ascension (Eph. IV, 9).

St. Paul declares that the Christ Who lived on earth confers at once faith in the risen Christ, the Head of the "Mystical Christ." As soon as they are baptized, St. Paul urges the Christians not only to imitate but to reproduce in themselves the fruits of the mysteries of Christ, dead and risen from the dead. From the very moment of their baptism, they should have the mind of Christ (death to sin, life in God): make themselves one with Christ by sharing directly in His Spirit Who lives within them. Imitation should not satisfy them; they should know the mystical union (Gal. II, 20) between themselves and Christ Himself living in them.

To cite this teaching of St. Paul in order to undervalue the exercises of asceticism and that discipline, rigorous and never servile, which the Holy Spirit of God has at times inspired in very great saints, would be false to the

teaching itself and contrary to the traditions of Christian spirituality.

St. Francis of Assisi, with his bare feet and rough cloak, joins the Apostle of the Gentiles. Both found the secret of perfection in making their own the "mind" of Christ. Deeds are more than words. It should not surprise us that a true follower of Jesus Christ sought to make himself, in externals also, like unto His Divine Model.

5. THE EUCHARIST

The Christian life is an endeavor to imitate Christ: to have our life correspond to our union with Christ. What is the place which St. Paul gives in the Christian life to the Holy Eucharist?

We have seen what baptism means in the spirituality of St. Paul: the entire Christian life is spent in realizing within ourselves some portion of the riches which it holds.

What does St. Paul say is the office of the Holy Eucharist? It is unnecessary to prove here that St. Paul believed in the Real Presence and that his account of the Last Supper agrees with that of the Evangelists. Here we wish to dwell on the effects of the Holy Eucharist: on the office, as told by St. Paul, of the Eucharistic Christ in the Christian life.

St. Paul speaks but twice of the Holy Eucharist. Both references are found in the first Epistle to the Corinthians. They come in a manner accidental and it may well be that were there not abuses in the Church of Corinth—which abuses were the occasion of the references—we

would have no written record of St. Paul's teaching on and belief in the Holy Eucharist. This should remind us that we must ever be circumspect in interpreting the silence of St. Paul, and help us to know how to profit by what he does say: and again, that our curiosity may not be always fully satisfied when he speaks of leading truths, such as the Eucharist.

The two texts must be closely examined before one explains their spiritual teaching.

St. Paul considers the question of food sacrificed to idols and denounces the sacred pagan feasts:

“(14) Wherefore, my dearly beloved, fly from the service of idols. (15) I speak as to wise men: judge ye yourselves what I say. (16) The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? (17) For we, being many, are one bread, one body, all that partake of one bread. (18) Behold Israel according to the flesh: are not they, that eat of the sacrifices, partakers of the altar? (19) What then? Do I say, that what is offered in sacrifice to idols, is anything? Or, that the idol is anything? (20) But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils. (21) You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils.” (1 Cor. X, 14-21).

The Apostle wishes to show the Corinthians how inconsistent is the sharing in idolatrous feasts with taking part in the Eucharistic feast. To eat common food has for ages symbolized a mutual friendship among those who so eat. The ancient Semites believed that food eaten in the presence of a god brought them into common

touch with that divinity. Therefore, the pagan feasts were idolatrous. To frequent them meant not only association with pagan guests, intimate acquaintance with them, but also participation in a religious act "a union with the sacrificing priest—for to eat of what is offered is to complete the sacrifice, to effect a union, real or supposed, with the god considered as present among the worshippers, and with the victim itself, the bearer of blessings."

St. Paul reasons as follows:

The Eucharistic feast brings the Christians into communion with Christ and with one another. The Cup of Benediction is a partaking of the Blood of Christ: the Bread broken is a sharing of the Body of Christ. By thus sharing in the same common Food, Christians become the one body. To take part in the Jewish sacrifices or the pagan religious feasts is to hold communion with the god or the idol to whom the victim is offered; that, in the case of pagan services, is the devil. One must make choice, therefore, between the table of the Saviour and the table of devils, because no one can at the same time hold communion with Christ and with the devil. That is the question which, in a common sense way, St. Paul leaves to the judgment of the Corinthians.

We will now consider the other references which St. Paul makes to the Eucharist.

St. Paul condemns certain abuses which have crept into the religious assemblies at Corinth. Having spoken of the place of women in such meetings, he speaks of the Lord's Supper. He records the disorders which have come to his knowledge: recalls his teaching on the Lord's Supper, which the Christians ought to imitate: draws

the conclusions which the Corinthians must see flow from the parallel cited between their own charity feasts and the Last Supper (1 Cor. XI, 17-34).

A. The abuses: XI, 17-22:

“(17) Now this I ordain: not praising you, that you come together not for the better, but for the worse. (18) For first of all I hear that when you come together in the church, there are schisms among you; and in part I believe it. (19) For there must be also heresies: that they also, who are approved, may be made manifest among you. (20) When you come therefore together into one place, it is not now to eat the Lord's supper. (21) For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. (22) What, have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? (See James II, 1-4.) What shall I say to you? Do I praise you? In this I praise you not.”

B. The model: XI, 23-26:

“(23) For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is My Body, which shall be delivered for you: this do for the commemoration of Me. (25) In like manner also the chalice, after he had supped, saying: This chalice is the new testament in My Blood: this do ye, as often as you shall drink, for the commemoration of Me. (26) For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come.”

C. The conclusions: XI, 27-34.

“(27) Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall

be guilty of the Body and of the Blood of the Lord. (28) But let a man prove himself: and so let him eat of that Bread, and drink of the Chalice. (29) For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord. (30) Therefore are there many infirm and weak among you, and many sleep. (31) But if we would judge ourselves, we should not be judged. (32) But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world. Wherefore, my brethren, when you come together to eat, wait for one another. (34) If any man be hungry, let him eat at home; that you come not together unto judgment."

The better to understand this passage of St. Paul, we will give it its historical background, adding such details as we have concerning the celebration of the Eucharist in those communities which St. Paul knew. All the evidence shows that the charity feast and the celebration of the Eucharist were one, and that both together made up what St. Paul calls "The Lord's Supper". This was a faithful repetition of the Last Supper of Christ and His Apostles on the eve of His death (Acts II, 46). The Christians held it in the evening. It was a true supper (Acts II, 46), lighted by lamps (Acts XX, 8) according to the Jewish custom (Leviticus XXIV, 1) and observed the day after the Sabbath, which was with the Jews the first day of the week. Every one brought, according to his means, food which he would eat at the banquet. The church furnished what was necessary for the religious services: bread, wine, warm water, etc. Before the repast, those who assisted, the men on one side and the women on the other, exchanged the kiss of peace

(1 Thess. V, 26) and prayed together. Each one then took his place at table, the elders in the centre. Bread was broken before and during the feast. At the end of the feast, the Cup of the Eucharist was passed around. At the end of the meeting, it is probable that collections were taken up for the needy. The consecrated bread and wine were carried by the deacons to those who could not come either because of illness or other reason. The assembly was held in the house of some more well-to-do Christian.

Having placed the background, let us see on what points the Apostle reprimands the religious assemblies at Corinth.

Certain abuses have been pointed out. First, the Christians formed among themselves separate groups, family groups or groups of friends. While it might be quite natural thus to group themselves, not to do so was a test of virtue. Again, instead of making the food which they brought the common property of all, each one ate that which he brought; as a consequence, the contrast between a great abundance for some and a small portion for others strikingly showed itself; indeed, it deeply offended those who had nothing. Without doubt, some of the wealthy, in order to avoid sharing in common, began to eat before their less fortunate brothers had time to arrive; they allowed their poorer brothers to suffer from hunger or obliged them to be satisfied with a meagre portion. Indeed, some brought shame upon the Church of God by going so far as to become intoxicated. This is no longer the Lord's Supper; such meetings are more injurious than helpful; better for each one to eat and drink in his own house.

Therefore St. Paul teaches them how the Lord's Supper should be observed. He recalls, on the best authority, how the evening before His Death Christ broke bread, took the cup and instituted this rite of a new union; how Christ commanded them to do as He had done; and St. Paul assures them that even unto the last day, every time the Christians eat this bread and drink of this cup, they testify to the death of the Saviour.

What is the conclusion?

To eat the bread and drink the cup of the Saviour without discernment or unworthily, without remembering that it is the Body of the Lord and without showing it respect, makes one guilty of the Body and Blood of the Lord (1 Cor. XI, 27); indeed, such a one would eat and drink his own condemnation (Ruch, *Dic. Theol.* col. 1857). Has not the Saviour showed how He would condemn such action? The chastisements visited upon the community at Corinth—the sicknesses, infirmities and death, to which it has been subjected, have been sent by the Saviour to give opportunity for expiating these abuses and escaping a final condemnation. It behooves everyone to take thought. If anyone has simply need of food, let him eat at his own home; but if he wishes to take part in the Lord's Supper, then let him come to the assembly. There let the Corinthians wait for one another and afterwards eat of the Bread and drink of the Cup of the Saviour.

Having thus analyzed the words of St. Paul, it is necessary to unfold his thought as to the office of the Eucharist.

The Eucharist is a bond of union between Christians

and Christ, and a bond of union between Christians themselves, one with another.

This is absolutely opposed to idolatry, and charity is a necessary condition for receiving it worthily. "With St. Paul, the theology of the Eucharist is based upon the teaching of the 'Body of Christ.' " (Lebreton *ib.* p. 403.)

The Lord's Supper is a communion with the Body of Christ, the Body real and the Body mystical.

The Eucharist is a communion with the Body and Blood of Christ. In the first passage cited from Corinthians (X, 14-21), this is clearly stated. So well is it known and understood by the Christians, that St. Paul chooses the very same word used to denote pagan communion to show how completely this Christian communion is opposed to the former. So well do they understand the character of Christian communion that St. Paul leaves it to the Corinthians themselves to judge how much it is in opposition to idolatrous feasts.

This communion with Christ through the Holy Eucharist is a union with Christ suffering. The Eucharistic feast is the repetition of the Last Supper (XI, 23-26).

"The twofold comparison," says Father Lebreton, "made here (1 Cor. X, 16-21) between the Eucharist on one hand and the feast of Jewish or pagan communion on the other, fixes definitely the character of the Eucharistic communion. That which Christians receive is a Victim sacrificed, and in receiving they unite themselves to the sacrifice." (Eucharistie; "Dictionnaire apologetique de la Foi catholique," col. 1566).

As often as the Christian eats this bread and drinks

this cup, he announces the death of Christ (XI, 26). The comparison with the pagan and Jewish feasts (X, 14-22) shows that the sharing in the bread broken and in the cup blessed is like to the eating of the flesh of the Victims of the Jewish altar (v. 18) and of the food sacrificed to idols (v. 19). The Eucharist is union with the Body and with the Blood of Jesus Christ sacrificed. Therefore, St. Paul condemns the Corinthians for any such lightheartedness as is customary at the feast of the pagans. It is altogether out of place at a Christian assembly to eat or to drink simply for one's own satisfaction, and unworthy of these assemblies of God. He demands that everyone first "examine his conscience" (XI, 28) before he eat of this bread or drink of this cup.

But the Christian communion is also a communion with Christ living, with Christ risen. Following out the thought so often expressed by St. Paul, Christ is actually risen from the dead and dies no more: He is living (Rom. VI, 9-10). To this Christ, the Christian unites himself. The pagans and the Israelites strove through their sacred feasts to enter into communion with God. The Christians through the Last Supper attain this end. And this union is far more intimate, it is real: it is physical, since the real Eucharistic Presence means that the God of the Christians is one with the Victim, and St. Paul well says that the Christian is united with the Blood of Christ and with the Body of Christ. The Christian thus, by the cup of benediction and the bread broken, unites himself physically with the living Saviour. The sharing in the feast of the Saviour, both God and Sacrifice, is far more direct than the sharing at the feast of

devils through the food sacrificed to idols which have no power (X, 19).

“The Last Supper is not alone a parting feast, nor the memory of yesterday: it is the feast of hope until the end, of a presence that endures. It is today’s Sacrament. The cup is our union with the Blood of Christ; the bread, our oneness with the Body of the Saviour. The Eucharist is an alliance; by it we enter into possession of the graces won by the sacrifice of Jesus Christ. Through the feasts at pagan sacrifices, the devils did their work. Through the Lord’s Supper, Christ accomplishes His. That is why the faithful form one same body: life flows from the head to the members, and the same life unites the members one to another” (Ruch. *Dic. Theol.* col. 1047).

We see here the twofold aspect of the doctrine of the “Mystical Body.” True union with Christ sacrificed and living is also union with the whole Mystical Christ; therefore, Holy Communion is the bond of union between the members of the Mystical Body.

St. Paul says expressly (X, 17):

“For we, being many, are one bread, one body, all that partake of one bread.”

In ancient religious tradition, to eat at the same table, to partake together of food, meant a community bond, a fellowship among all who so ate. St. Paul shows how this symbolism is realized with far greater truth in the Lord’s Supper. The common food makes of all the Christians who eat thereof one same body. We know how true this is from the context dealing with the doctrine of the Mystical Body, which St. Paul has here in mind.

“The Body of Christ,” says St. Augustine, “could not live if It had not the spirit of Christ. That is why the Apostle Paul, expounding to us the truth of the Bread, exclaims, ‘One Bread! We who are many form now one Body. O Sacrament of devotion! O emblem of unity! O bond of charity!’” (In Joan. tr. 26). Thus is the Eucharist a powerful bond of unity.

“We . . . are one body, all that partake of one bread.” (1 Cor. X, 17).

Baptism, through incorporation into the Mystical Body, gives birth to this union. The Holy Eucharist preserves: cements: perfects it. Hence, the pre-eminence of that charity which ought to reign in these Christian assemblies. The abuses among the Corinthians (XI, 17–22), so severely scored by St. Paul, spring, above all else, from a lack of charity: division of opinion: eating apart: disregard of one another: refusal to share with others: willingness to let the poor go hungry and to slight them.

All this is incompatible with the Lord’s Supper and makes such feasts injurious rather than helpful to the Corinthians. All must share in common: all must eat together in the same place, the same food, at the same table: all must share the same reigning spirit of charity: to give of their own: to refrain from offence: to shun cliques, if they are to profit by communion with the Body and the Blood of Jesus Christ.

This interior unity was the more visibly apparent by the fact that for the whole local community, there was but one celebration of the Lord’s Supper. All the priests offered it together, as on the day of their ordination the

newly ordained offer their first Mass with the Bishop. Through the sharing by each one in common of the Body of Christ (the Head), the union of the members one with another (members of the Mystical Body) is cemented. This common union with Christ strengthens the union in Christ. Thereby, says St. Thomas (3a, q. 73), are we enlightened on our unity in the Church to which we are bound by this common bond of the sacrament. "The communicants, be their number what it may, belong to the one unique spiritual body." (Mangenot). "Holy Communion is, indeed, the sacrament of unity, the bond of peace. It not only symbolizes, it effects the oneness of minds and of hearts: it makes of the faithful one sole organism." (Ruch. col. 1046).

Let us visualize an assembly of the Christians of St. Paul's time, celebrating the Lord's Supper. As on Holy Thursday night the disciples gathered about the Master, so the entire local community gathers at the presbytery (Acts XX, 7) or the bishop's house (Titus, I, 5-9). It is evening: the sun has set. The meeting is held in the house of one very well-to-do (1 Cor. XVI, 19), in the large hall in the upper part of the house (Acts XX, 8). Slaves, such as Onesimus, associated there with the great lords, such as his master Philemon; the Jews rubbed elbows with the Gentiles. At these reunions, serious differences between the Christians (1 Thess. V, 12-21) were settled, so that no recourse need be had to the pagan tribunals; and here also were administered the necessary fraternal corrections.

Devout prayers and readings were made: psalms (Eph. V, 19), collects, the reading of a letter from the

Apostle (Col. IV, 16), preaching by one sent by the Apostle, or St. Paul himself (Acts XX, 7): they were living reunions. The presence of the Holy Spirit manifested itself by numerous gifts (1 Cor. XII, XIV) and gave to devotion a note of spontaneity and unction. Then the brotherly feast, for which provisions had been provided in common by all, was held. During its course, the cup was blessed and the bread broken by those who had received the imposition of hands. All assisting ate of the Lord's Table, of the Body and Blood of Christ.

Indeed, this communion, this fraternal union between Christ and between His members, this welding of spirits in the self-same prayer, this joining of hearts in the one brotherhood, this communion of souls in the one divine nourishment—was it not a repeated, conscious grasp of this great reality of the Mystical Body?

One sees, then, the place in the Christian life given by St. Paul to the Eucharist and its relation to baptism. "Sharing in the bread broken and in the consecrated cup constitutes still another form of union than that which has already been given in Christ by baptism,—a union closer, more intimate, realized by another means. It differs from the union of baptism, which in itself is not more than a moral union, by the fact that it is real, physical, to speak in a scholastic language, and because it is attained by assimilating into our own bodies the consecrated bread and wine, become by their consecration the very Body and Blood of the Saviour."

In the summing up of the spiritual teaching of St. Paul, "Baptism was the new circumcision, the Eucharist is the new bond."

6. SUMMARY

The Christian life begins with our incorporation into Christ by the sacrament of baptism. The imitation of Christ in the mystery of His death and His resurrection, union with Him in the Eucharist, are the chief means of fulfilling the Christian life. What does this life in Christ, so understood, imply?

First of all, struggle and energy. For St. Paul tells us that the Christian life is a combat. The word sums up his earthly course, as the second letter to his disciple, Timothy, shows. The dignity and intimacy of a last testament mark the passage:

“For I am even now ready to be sacrificed: and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just Judge will render to me in that day.” (2 Tim. IV, 6-8).

The Christian ought to combat the flesh and the old man, the devil and the world.

Many similes are employed by St. Paul to show this necessity of effort, of the fight demanded of the Christian. The disciple of Christ is an athlete, a runner, a soldier.

Writing to the Corinthians, he chooses for this purpose of comparison the public games. For two years, the Isthmian games, in honor of Neptune, had been held near Corinth. They were familiar to those to whom he wrote.

“(24) Know you not that they that run in the race, all run indeed, but one receiveth the prize?

So run that you may obtain. (25) And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. (26) I therefore so run, not as at an uncertainty: I so fight, not as one beating the air. (27) But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway." (I Cor. IV, 24-27).

The Christian life is a fight, but against oneself (v. 26, 27). It is a race with the chances and the stake far greater than that of the Greek games, since all may win the prize (v. 24). The reward is not a perishable crown, but an imperishable one (v. 25).

St. Paul most often compared the Christian to a soldier; he loved to call himself the soldier of Christ. He writes to Timothy:

"Thou therefore, my son, be strong in the grace which is in Christ Jesus. . . . Labor as a good soldier of Christ Jesus." (2 Tim. II, 1-7).

In Thessalonians, he extends the comparison to all Christians:

"But let us, who are of the day, be sober, having on the breastplate of faith and charity, and for a helmet the hope of salvation." (1 Thess. V, 8).

Again he recalls this comparison in his Epistle to the Ephesians. During his imprisonment at Rome, a soldier constantly guarded him. St. Paul had ample time to study his equipment and his uniform. So the comparison briefly outlined in the above passage is here developed at length:

“Finally, brethren, be strengthened in the Lord, and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God). By all prayer and supplication praying at all times in the spirit; and in the same watching with all instance and supplication for all the saints.” (Eph. VI, 10-18).

Pointing out the similarity of the armor of the Roman soldier to the spiritual armor of the Christian, St. Paul summarizes the moral portion of his Epistle.

This comparison appealed to him because it showed so many points of likeness. The Roman legions enrolled only free-men. Recruits consecrated themselves by oath to the service of the Emperor, and submitted to a severe training, to an obedience absolute. But their dignity as citizens and their free devotion to duty ennobled such submission.

So is it with the Christian. By his free act of faith at baptism, he submits himself freely to the service of Christ. As the legionary to his emperor, so the Christian is entirely submissive to Christ; but his submission is not that of a slave: it is that of a free citizen:

“No man, being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself.” (2 Tim. II, 4)

According to St. Paul, the Christian has but one care, to please Jesus Christ.

St. Paul, in his intimate Epistle to the Philippians, writes a superb passage. Lifting the veil of personal experience, during his last days he shows us that the Christian life is an unceasing effort, a constant endeavor to reach a goal which, as we draw nearer, ever shows itself more and more magnificent:

“(12) Not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus. (13) Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, (14) I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus. (15) Let us therefore, as many as are perfect, be thus minded; and if in anything you be otherwise minded, this also God will reveal to you. (16) Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule.” (Philip. III, 12-16).

This striving for perfection, this ascent to the ideal which escapes one as he draws nearer, never led St. Paul to forget prudence, never led him into presumption. He must follow above all else what light God gives him, and order his life, not after an ideal too high, not clearly perceived, but each instant ascending to that which we “know” (v. 16).

This concept of the Christian life holds in germ a like

distinction made by St. Thomas between our life here below as a voyage (voyager, en route, in via) and our life in heaven (one who attains, who possesses, who enjoys, the end). St. Thomas defines this concept of the Christian life with a precision that cannot well be translated.

That our spirituality should be energetic is no reason for our discouragement. At all times, God gives the help necessary for the effort which He asks.

St. Paul says it in a formal way to the Corinthians:

“Let no temptation take hold on you, but such as is human. And God is faithful, Who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.” (1 Cor. X, 13).

St. Paul himself is an excellent illustration of the help which God gives to all of us.

“I give Him thanks Who hath strengthened me, even to Christ Jesus our Lord, for that He hath counted me faithful, putting me in the ministry; who before was a blasphemer, and a persecutor, and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief. Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus. . . .” (1 Tim. I, 12-14).

In his prayers, St. Paul pleads that this grace, this power of Christ, this timely help of God be given to those to whom he writes. His letters, his habitual endings, show his desires for them:

“The grace of our Lord Jesus Christ be with you.” (Rom. XVI, 20).

The emphasis that St. Paul lays on the necessity of

force in the spiritual life can be summed up in two particular passages:

In his first Epistle to the Corinthians, he summarizes his concluding recommendations by this brief phrase:

“Watch ye, stand fast in the faith, do manfully, and be strengthened.” (1 Cor. XVI, 13).

We must be courageous, but the power to be courageous is assured us. As he writes to the Philippians:

“I can do all things in Him Who strengtheneth me.” (Philip. IV, 13).

Paul did not set up, as did the Stoics, an ideal high, no doubt, but inaccessible; a virtue lofty but amid the clouds, out of reach, sterile of power.

His spiritual doctrine is strong and ever within reach.

Still another teaching emerges from St. Paul's concept of the Christian life. It comes out clear, yet it is very complex. It is the offspring of a grouping of thoughts and sentiments which occur at every turn in his discourses and his letters, and which manifest themselves throughout the entire life of the Apostle: the great dignity of the Christian, his liberty, his habit of charity, of peace, of joy, the action of divine grace. Altogether, they give an impression of optimism, of confidence, of courage enlarging the soul, making it prudent yet not defiant, brave yet not rash, daring yet not presumptuous, trustful yet not idly inactive. It is such spirituality as would unite St. Francis de Sales to M. Olier; and which can make amiability austere, yet save it from affectation and from sadness and depression—a spirituality at once high, docile and definite.

How new and all embracing is that sentence in Thesalonians:

“For all you are the children of light, and children of the day: we are not of the night, nor of darkness.” (1 Thess. V, 5).

And that other in Ephesians:

“For you were heretofore darkness, but now light in the Lord. Walk then as children of the light. For the fruit of the light is in all goodness, and justice, and truth; proving what is well pleasing to God.” (Eph. V, 8-10).

St. Paul exalts mightily the dignity of the Christian by insisting on the liberty of the disciple of Christ.

St. Paul sets in striking contrast to the former slavery of the old Law, which rested so heavily on the shoulders of the Orthodox Jew, the liberty of the children of God. St. Paul writes to the Galatians:

“So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free. Stand fast, and be not held again under the yoke of bondage. . . . For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another. . . . I say then walk in the spirit, and you shall not fulfil the lusts of the flesh. . . . But if you are led by the spirit, you are not under the law.” (Gal. IV, 31-V, 1, 13, 16, 18).

This liberty of the Christian is no vulgar license. Its evidence is charity towards others: not an over-weighted egotism. According to St. Paul, to the slavery of the flesh and the slavery of the law this liberty is opposed. It is the liberty of Christ and of the Spirit:

“(The Apostles are) ministers of the new testament, not in the letter, but in the spirit. For the letter killeth, but the spirit quickeneth. . . . Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.” (2 Cor. III, 6, 17).

Therefore the Christian life rests upon a foundation totally different from the life of the just of the old Law. The end of the latter was the keeping of the Law; the end of the former is union with and submission to Christ. The latter was external, lifeless of itself: the former is a Master, living within us. St. Paul had been a zealous pharisee. He became after his conversion an ardent disciple of Christ. That he had heretofore been a fiery persecutor of the Christians made him realize the more fully the death of the old Law and the life of the New. He wished the converted Jews to realize that their propaganda was now but a return to a dead past. “The fatal defect of the old Law was that it was external to man (Prat. v. 2, p. 445). . . . It had been imposed on the Israelites by the twofold medium of Moses and the Angels amid the terrors of Sinai. The Jew, as one of the chosen people, was born a subject of the Law. From the dawn of reason, willingly or unwillingly, he was subjected to its burden, the more overwhelming because of his helplessness. It lacked completely spontaneity, freedom, generosity, sonship. The slavery of the law could beget only the thoughts of a slave: dread, defiance, disgust. Entirely otherwise is it with the Christian. By faith and by baptism, of which it is the seal, he commits himself freely to the service of God and makes himself a soldier of Christ.”

Thereafter, he follows a living Master, Whose Spirit

dwells within him. The harsh figure of a servant of Jehovah, searching day and night the law of God, has passed: passed are the Pharisees bearing the phylacteries upon their foreheads, imprinted with extracts from the Law, which they discussed as casuists in the rabbinical schools.

St. Paul puts in their place the picture of the Christian intimately united with Christ, following the inspiration of His Spirit, Who lives within him, and regulating his acts by a deep love for his neighbor. In place of a series of meticulous observances and practices, St. Paul presents to the faithful a *life*, life in Christ and in the Spirit.

He glimpses the moment when not only intelligent life, but universal nature itself, will join in this liberty of the children of God:

“Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.” (Rom. VIII, 21).

Such is St. Paul’s magnificent estimate of the liberty of the faithful in Christ.

With St. Paul, the part which the action of the Holy Spirit plays in the direction of the Christian is very extensive. To the Corinthians he writes:

“You are our epistle, written in our hearts, which is known and read by all men: being manifested, that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart.” (2 Cor. III, 2-3).

Neither letter nor ink is St. Paul’s: he is but the

medium between Christ and the Holy Spirit. To use his chosen word, he is a "secretary" transcribing what Christ confides to him to write, and leaving to the Holy Spirit the care of translation and adoption to individual need. The secretary does not hesitate to entrust to the Holy Spirit the completion of his Epistle:

"Let us therefore, as many as are perfect, be thus minded; and if in anything you be otherwise minded, this also God will reveal to you." (Philip. III, 15).

And St. Paul certainly knew how, when occasion demanded, to give positive directions. When the question of the obligation of newly-made converts to undergo circumcision arose, as it did with Peter at Antioch, it was necessary to take a definite stand. St. Paul, guardian of the gospel of Christ, does not compromise: he speaks clearly, strongly. To his disciple Timothy he writes on the general direction of the churches (1 Tim. II-III; V-VI). A community of Christians consults him on perplexing questions, concerning marriage for example. He answers by expounding what is known ever since as the Pauline privilege. One knows not which to admire the more: his greatness of soul or his surety of judgment. He handled difficulties with such mastery that the Church, centuries after, applies the same solution. Outside these cases, St. Paul's direction is of great breadth. In modern language we may thus express his two chief principles:

First—Union with Christ (prayer: imitation: interior transformation), fidelity in following inspirations of His Spirit.

Second—The fulfillment by each one of the duties of his position in life. To this, that part of each Epistle returns, where St. Paul ceases to speak of moral principles in general (principles of our new life in Christ) in order to introduce a particular moral obligation (Rom., Col., Eph.): the mutual duties of husband and wife, of slaves and masters, of children and parents, of rulers and of subjects.

Upon these teachings, as upon so many others, the doctrine of the "Mystical Body" has a vital bearing.

In the great collective and social body, which is the "Mystical Christ", the well-being of every member rests upon his true union with the Head (union with Christ) and upon his own personal fulfillment of the position and its duties which he holds in that organism which gives solidarity to Head and members.

The Christian, therefore, will seek to receive as abundantly as he can the life of Christ Who is his Master, and to use this energy divine to fulfill well the rôle that is his in the "Mystical Body"; in other words, the particular duties which are his because of his vocation, his position. If he be an apostle, those of an apostle: if he be a prophet, those of a prophet; and if hand or foot, those of hand or foot (1 Cor. XII, 12-31). One should be a good husband: a good wife: a good father: a good servant: a good master: a good citizen:

"Wives, be subject to your husbands, as it becometh in the Lord. Husbands, love your wives, and be not bitter towards them. Children, obey your parents in all things: for this is well pleasing to the Lord. Fathers, provoke not your children to indignation, lest they be discouraged. Servants, obey in all things your masters according to the flesh, not

serving to the eye, as pleasing men, but in simplicity of heart, fearing God. Whatsoever you do, do it from the heart, as to the Lord, and not to men: knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ. Masters, do to your servants that which is just and equal: knowing that you also have a master in heaven." (Col. III, 18-24; IV, 1).

Perfection is based on the most intimate union with Christ, in Whom and for Whom one acts: and in the perfect fulfillment of the duties of one's position, viewed not from an individualistic standpoint but from that of membership in the whole "Mystical Body."

These great spiritual principles of St. Paul rest, moreover, on a spirit of prudence and high unearthly enthusiasm.

To Titus he writes this sober summary of the Christian life:

"For the grace of God our Saviour hath appeared to all men; instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope." (Titus II, 11-12).

Together with this prudent moderation which the Christian life makes accessible to the lowliest of souls, behold what mighty horizons he uncovers to chosen souls (Prat. v. 2 p. 480). His programme of the Christian life is expressed in short phrases, whether in a resumé towards the close of the moral teaching of the Epistles: or in the repetition, habitual with him, of his prayers for those to whom he wrote.

This ideal of life he asks of God for the Colossians:

“Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of His will, in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to the power of His glory, in all patience and long suffering with joy, giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light.” (Col. I, 9-12).

This his summary at the end of Philippians:

“For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you.” (Phil. IV, 8-9).

We have traveled far from the narrowness of Jewish formalism. We are not slaves of the Law: but pupils in the school of the Spirit.

The disposition of the soul raised to this state is absolutely unselfish. Its feeling, sensitive yet strong: charity, joy, peace, obedience to grace—these are the sentiments which fill a soul possessed by the Holy Spirit. St. Paul tells us this constantly in his letters.

“But the fruit of the Spirit is, charity, joy, peace, . . .” (Gal. V, 22).

These virtuous dispositions play a most important role in the spirituality of St. Paul.

Charity is the queen of virtues. We know more of the nature of charity because of our understanding of the doctrine of the "Mystical Christ." Through charity, we share even in the love of Christ for His Father. We love God in and through Christ. We share the love of the Holy Spirit for the Son: we love Christ through the Holy Spirit. We share the love of Christ for us and for our fellows. We ought to love ourselves and our fellows as members of Christ. Our claim to be loved by others, and their claim to be loved by us, is that we and they are of Christ: that in us which should be loved by others; that in others which should be loved by us, is Christ in us and in them. The love of the Head, the love of the members of the "Mystical Christ," is always the love of God. The charity of the Christian is the living spark from the hearth of Divine Love. Since all things are in Christ, everything ought to be done in charity. We have spoken of the frequent references of St. Paul to charity. We will summarize them all by repeating here that wonderful passage in Corinthians:

"And I show unto you yet a more excellent way. If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy and should know all mysteries, and all knowledge, and if I shall have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity,

but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, and charity, these three: but the greatest of these is charity." (1 Cor. XII, 31-XIII, 1-13).

For St. Paul, charity is the highest part of the spiritual edifice (1 Cor. XII, 28-31), the bond of perfection (Col. III, 14.), the sum of the commandments (Gal. V, 14), the foundation of all virtues (1 Cor. XIII, 1-13). It is significant that this beautiful hymn in praise of charity follows immediately upon a lengthy comparison of the Church with the human body. (1 Cor. XII, 12-31.) May we not conclude, knowing as we do the habits of thought and expression of the Apostle, that here he had in mind a natural parallel between these two subjects: and that this general disposition of charity is bound up with a Pauline teaching on the office of Christ in the Christian life.

The other habits, which we will note, follow upon charity: they are her maids of honor.

Joy ought to radiate from a disciple of St. Paul:

"Rejoice in the Lord always; again, I say, rejoice. (Phil. IV, 4.)—I am filled with comfort: I exceedingly abound with joy in all our tribulation. (2 Cor.

VII, 4)—The kingdom of God . . . is justice, and peace, and joy in the Holy Ghost." (Rom. XIV, 17).

In ill or good fortune, at the beginning (Phil. I, 4) as at the end, (Rom. XV, 13-32) of his Epistles, St. Paul refers to this joy, which he himself possessed, which he would share with those to whom he writes, or rejoice with them in their joys. This joy of the Holy Spirit (1 Thess. I, 6) joy unalterable, is emphatically, according to St. Paul, an abiding characteristic of the true Christian.

Frequently peace accompanies it (Rom. XIV, 17). All the letters of the Apostle begin with this prayer:

"Grace and peace be to you."

Frequently he returns to it in the course of the Epistle:

"Being justified therefore by faith, let us have peace with God, through our Lord Jesus Christ (Rom. V. 1).—And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful (Col. III, 15).—And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus." (Phil. IV, 7).

This peace of Christ is the peace of God and with God. Why should we be astonished that we meet it at every turn, since Christ has come for the precise purpose of bringing peace to all (Col. I, 19-20).

It is but natural, then, that thanksgiving should be the constant subject of prayer with St. Paul, and that he should frequently recommend it to the faithful. The

Epistles of the Apostle, except that of Galatians, the first to Timothy and that of Titus, all commence, after the introduction, with an act of thanksgiving to God. In the first Epistle to the Thessalonians, the thanksgiving is so long as to form the general theme of the Epistle. Most often it skilfully introduces the main theme (Rom. Eph. Col.) but that does not prevent St. Paul from speaking, during the course of the Epistle, on this practice and of returning to it again at the end.

“We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing (1 Thess. I, 2).—Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God (4) (2 Cor. I, 3–4).—Always rejoice. Pray without ceasing. In all things give thanks; for this is the will of God in Christ Jesus concerning you all.” (1 Thess. V, 16–18).

The passing reference, the short phrase, the simple word repeated time and again in the writings of the Apostle, reveal his characteristics. In these cries of his soul, brief as ejaculatory prayers, he reveals to their depths his most hidden and most intimate feelings. A soul that has the fixed habits of thanksgiving, of peace, of joy, of charity, possesses a likeness which to us resembles the spirituality of St. Paul.

These habits are in close accord with the Pauline concept of the Christian life. This peace, this joy, this charity, this brave trust are “of Christ” and “in Christ.”

In scholastic terms, Christ with regard to all these is the efficient cause, the formal cause and the exemplary cause. That his life in Christ is the life of a member united to the Head of the "Mystical Body" is the reason of the Christian's optimism, for this Head is Christ, the living Master, risen from the dead and now reigning in glory. Incorporated into Christ at baptism, the Christian who strives to draw nearer to Him by the twofold effort of the interior life, who endeavors to be more like Christ by constant imitation, and who unites himself with Christ in the Eucharist—knows himself to be already one with the risen Christ.

In the midst of life's difficulties, he, joyous and grateful, glimpses already the glory that is to be.

CHAPTER III

GLORIFICATION WITH CHRIST

HAVING considered how the Christian life is born and how it is practised, it remains to consider its growth and its fruition.

1. PROGRESS OF THE CHRISTIAN IN CHRIST AND FOR CHRIST

Incorporated into Christ, living in Christ, the Christian's life cannot be static. He must walk in Christ. St. Paul writes to the Colossians:

“As therefore you have received Jesus Christ the Lord, walk ye in Him; rooted and built up in Him, and confirmed in the faith, as also you have learned, abounding in Him in thanksgiving.” (Col. II, 6-7).

Life in Christ is not simply preserving what we have: not simply a defence against sin: it is a ceaseless growth. St. Paul's words clearly show the necessity of development. He urges us, since we are planted in Christ, to grow after the manner of a true organism. As a plant digs its roots into the soil, so ought the Christian be rooted in Christ, and by Christ achieve growth. He ought to go forward: not stand still. A little further on, St. Paul speaks more clearly:

“And not holding the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth unto the increase of God.” (Col. II, 19).

The Christian, incorporated into Christ, grows with the entire body. The Christian life demands development of the entire man.

That development includes many steps.

The Christian is begotten: St. Paul writes to the Corinthians whom he had brought to the faith:

“For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you.” (1 Cor. IV, 15).

Even after such birth, the Christian, still quite carnal, is an infant in Christ. Such are those of the Corinthians, neophytes, not yet proved in their new life:

“And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ. I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal.” (I Cor. III, 1-2).

Birth into the Christian life is not a spontaneous transition to completed development. The development begins at baptism: it ought to continue slowly, progressively. The new man is built only on the ruins of the old. But at first the new man is a little child. And unless we take care, this supernatural growth may be killed. St. Paul tells the Galatians that a submission to the Judaic law, abolished by baptism, would be a return to the dead past:

“My little children, of whom I am in labor again, until Christ be formed in you.” (Gal. IV, 19).

The sentence overflows with affectionate inference. St. Paul is apprehensive lest he be compelled to repeat the training of the Galatians as children in Christ. He shows, moreover, that unlike our physical childhood, a thing of the past, our childhood in Christ must continue until such time as Christ is formed in us. The Christian must labor on his soul, work it, mould it, polish it, so that it may reflect the image of Christ. (Rom. VIII, 29).

“We . . . are transformed into the same image from glory to glory, as by the Spirit of the Lord.” (2 Cor. III, 18).

Through such progressive changes, the Christian grows and, passing beyond his childhood, reaches his years of manhood: of one perfect in Christ.

That is the standard which St. Paul proposes:

“Whom (Christ) we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” (Col. I, 28).

St. Paul distinguishes in the Christian life two stages: one at the beginning, the other much later: childhood, and manhood perfected. Yet while St. Paul clearly informs the Corinthians that they are children in Christ, he seems to point out to those to whom he writes in his Epistles of the Captivity, who formed older communities, that they are no longer in the state of childhood. And since they are no longer children, he puts before them the standard of the man perfect in Christ, not as something which they have already attained but as a

goal towards which the Philippians, the Colossians and the Ephesians ought to strive (Phil. III, 15). Between the birth and the ending there are many stages.

In his Epistle to the Romans, St. Paul uses another distinction equally expressive of the degrees in the Christian life:

“Now him that is weak in faith, take unto you . . . Now we that are stronger ought to bear the infirmities of the weak.” (Rom. XIV, 1: XV, 1).

There are those who are weak in faith and those who are strong. The strong should edify, not scandalize the weak. The weak in faith are undoubtedly the neophytes, those whom the Apostle calls the children: the strong are those who have attained Christian manhood. The different terms express the same idea (Heb. V, 12-14). The Christian ought to grow in Christ, become stronger and stronger, more and more mature: his life the more fortified, the more perfect.

This growth of the Christian in and by Christ is also a growth of Christ in and by the Christians.

In Thessalonians, St. Paul tells us that the glory of Christ is bound up with the life of the Christian, and vice versa:

“Wherefore also we pray always for you; that our God would make you worthy of His vocation, and fulfil all the good pleasure of His goodness and the work of faith in power; that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God, and of the Lord Jesus Christ.” (2 Thess. I, 11-12).

This community of interest and of glory between the

Christians and Christ is revealed to us in its deep reality by the teaching on the "Mystical Christ."

And in Ephesians, St. Paul unfolds the entire mystery:

"(10) He that descended is the same also that ascended above all the heavens, that He might fill all things. (11) And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, (12) for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: (13) until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ; (14) that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. (15) But doing the truth in charity, we may in all things grow up in Him Who is the Head, even Christ: (16) from Whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity." (Eph. IV, 10-16).

The passage is rich in meaning.

The Christians, incorporated into Christ Who is the Head of the Mystical Body, form all together an organism which lives and which ought to grow. All this is the work of God, of Christ and of the Holy Spirit, that the "Mystical Christ" may increase. It "grows unto the increase of God" (Col. II, 19); to "every one of us is given grace according to the measure of the giving of Christ" (Eph. IV, 7). All the gifts of the Holy Spirit, gifts to prophets and evangelists, are given "for the edifying of the Body of Christ" (Eph. IV, 12-13).

What is the rule, the limit, the measure of this growth?

The end to be attained by this collective body is nothing short of the "measure of the age of the fulness of Christ." But this collective end is fulfilled only when every individual, in his own measure, attains unto a "perfect man, unto the measure of the age of the fullness of Christ." Thus is Christ the Head of that Body which has attained its full increase: He is risen: He can grow no more, nor die again. But it is necessary that "we grow in all things, in Him." This "Mystical Christ" ought to grow through us as we ought to grow in order that He may increase. Mysterious co-operation! What great heights it opens to us!

So does the individual sanctity of the Christian reflect back upon the glory of Christ. We have seen the way of the Christian's progress: it is all summarized in the ascetical teaching of St. Paul. One does more than an individual work when he conquers his vices: wars against the flesh, the old man and the world: when he practises the virtues that befit the new man, and imitates Christ. Such a one works for the building up of the "Mystical Christ". No egoism, limited to his own personal salvation, preoccupies the Christian. St. Paul enables him to glimpse the greater heights, the larger vista: to labor for the increase of the glory of Christ. He realizes the essentially necessary work of his personal salvation is bound up with the glory of Christ, a glory which we may exalt as we wish yet never exhaust.

We are incorporated into Christ and Christ lives in us. Christ is not content to give us of His life; He wishes to

make us an increase of His glory. We are "the fulness of Christ". (Eph. I, 23).

"The head can do nothing without the body; an organism that lacks any of its organs cannot know full activity. In like manner, Christ without the Church would be incomplete: incomplete as our Redeemer, because the grace which He has won in order to bestow would remain inactive; incomplete as the second Adam, since He can only be such by fulfilling the title; incomplete as Christ, since Christ is also, according to St. Paul, a collective personality." (Prat. v. 2. p. 408).

Our growth in the Christian life concerns not only ourselves; it concerns Christ Himself. Indeed, that it concerns us is of secondary importance, for its primary end is "the upbuilding of the Body of Christ." The development of every member will, therefore, be proportioned by its relation to the Head. The harmony of the human organism rests on the due proportion of all its parts. Amid the inequality of callings, of positions, of gifts from Christ, the end that everyone ought to pursue is to grow according to the measure of the gift received, "in conformity with the harmonious action of every member."

For every member, the condition of this growth is union with the head, "for union with the head, through its manifold contacts, gives life and growth to the whole body"; it is the connection between the head and every member, even the lowest. "Those who have been made apostles, those who have been made prophets, those who have been made evangelists, those who have been made pastors and doctors" (1 Cor. XII, 28)—all these have been given to the Church for the "edifying of the Body

of Christ", and to secure that "the operation in the measure of every part maketh increase of the Body unto the edifying of itself in charity". The way to secure this is "to give ourselves to truth in charity . . . until we all meet into the unity of faith and of the knowledge of the Son of God". (Eph. IV, 16).

The thought so urges itself on St. Paul that he passes from one comparison to another, from that of a building to that of the human body: but it is the latter that he uses most often. The increase of the "Mystical Christ" is vital, more intensive than extensive, and comes by development from within: in much the same way as an organism grows, by taking within itself what is external to it, not as a building would grow by the addition of new material.

This development of the "Mystical Christ" is the law of our individual progress.

The end of the Christian life will, then, be the increase of Christ—an increase which, without doubt, is secondary but real. This increase can be served by begetting souls in Christ, by leading new members to be incorporated into Him. This increase can be deepened: we may labor for the further progress of the faithful already incorporated into Christ. One understands, then, St. Paul's hesitation (Philip I, 24) in his Epistle to the Philippians: instead of dying that he might be with Christ, he would choose rather to remain upon earth to labor for the increase of Christ's glory.

The Apostle gives us, in that passage, the reason of our existence and the end of our life: to attain the full measure of the fulness of Christ; to supply what may be wanting to the fulness of the "Mystical Christ".

2. THE HARMONY BETWEEN JUSTIFICATION AND GLORY

We grow with Christ. We now give of ourselves to the glorification of Christ. For even now we are united to the risen Christ. Because of that incorporation, the Christian is set upon the road to glory. What we today would call grace and what we would call glory, and what St. Paul most often times terms, on the one hand, vocation, calling, hope; and on the other, glory—are very closely related. Justification, sanctification, reconciliation bridge these two terms, the beginning and the end of the Christian life.

We need not explain here why the Protestant meaning of justification cannot be accepted. It defines justification as legal, declaratory, eschatological. It implies a basic change where there is and can be no change save in word: never in fact.

“Justification, according to St. Paul, is the gift of righteousness bestowed by God on him who believes, asks it and is baptized.” (Lagrange: “*Epître aux Romains*.” p. 119). In the teaching of St. Paul, it is a beginning: and save for the personal falling away of the Christian, the right relations between God and man are by it re-established and will never change. Justification is bound up with baptism. This righteousness can and should increase. It will do so only in the measure in which the justified soul is sanctified, deepens its interior life and makes its own the grace it receives.

Justification grows with sanctification; but if the latter depends entirely on the new life of the Christian, the former depends, above all else, on baptism. St. Paul held, as the Church holds today, that between justifica-

tion and sanctification there is no essential difference. St. Paul speaks of justification as already realized in baptism, yet destined to increase. Through incorporation into Christ, the Christian is justified; from that time on, unless he sins, he possesses the seeds of glory.

In the doctrinal portion of the Epistle to the Romans, St. Paul speaks at length (chapters I-V) on justification. The human race was out of the way of salvation (I, 18-III, 20). God recalled it to the way by granting justification to those who would believe in Jesus Christ (III, 12-IV). For all humanity, as for the individual Christian soul, justification is the pledge of salvation (V). St. Paul thus writes of the Christian soul:

“Being justified therefore by faith, let us have peace with God, through our Lord Jesus Christ: by Whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God. And not only so; but we glory also in tribulations, knowing that tribulation worketh patience; and patience trial; and trial hope; and hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, Who is given to us. For why did Christ, when as yet we were weak, according to the time, die for the ungodly? For scarce for a just man will one die; yet perhaps for a good man some one would dare to die. But God commendeth His charity towards us; because when as yet we were sinners, according to the time, Christ died for us; much more therefore, being now justified by His Blood, shall we be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, shall we be saved by His life. And not only so; but also we glory in God, through our Lord Jesus Christ, by Whom we have now received reconciliation.” (Rom. V, 1-11).

Having been incorporated with Christ by baptism, the Christian can be at peace with God. He is, then, justified by Christ. He is actually on trial, but his tribulations are an occasion of meritorious effort and of hope. He will be glorified. His hope is sure, for it is founded upon the love of God: not on our love for God—a fragile thing—but on God's love for us, a foundation immovable. God proved it such, when, for us sinners, He gave His own Son to death. Surely now, when we have by baptism been reconciled to Him, when in this baptism we have received, through His Spirit, an outpouring of God's love, we may be certain that we will be saved by God, thanks to our Lord Jesus Christ.

With St. Paul, the great change comes not at death, when we pass from grace to glory, but at baptism. Therein are we re-born to spiritual life, a life which, at first, is "hidden with Christ in God" (Col. III, 3), and later manifested. Our justification is now a pledge of salvation.

Subsequently, in the Epistle to the Romans (Chapters VI-VIII), St. Paul reviews this Christian life, a continuation of our first justification at baptism. Having, by the gift of God's righteousness, died to sin, the Christian pursues a new life wholly of God's service. He lives no longer according to the flesh: he is in the way of the life of glory, of which he receives many pledges.

Under three points, in Chapter VIII, St. Paul summarizes the pledges of the life of glory, which the Christian possesses here below.

A. The life of the Spirit is a pledge of the resurrection (VIII, 1-11):

“(1) There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh. (2) For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death. (3) For what the law could not do, in that it was weak through the flesh; God sending His own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh; (4) that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit. (5) For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit. (6) For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace. (7) Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be. (8) And they who are in the flesh, cannot please God. (9) But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. (10) And if Christ be in you, the body indeed is dead, because of sin; but the spirit liveth, because of justification. (11) And if the Spirit of Him that raised up Jesus from the dead, dwell in you; He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of His Spirit that dwelleth in you.” (Rom. VIII, 1-11).

The Christian, after his incorporation into Christ, is subject to the action of the Spirit of life. He will not be lost, because he has the power to fulfil the will of God. Without doubt (v. 9) the Christian can lose this Spirit of Christ and belong to Him no longer. In that case, our conclusion does not hold. But if the Christian continues in this new life, the Spirit—the Second Person of the Most Holy Trinity—dwells within him. This Spirit is life. That He dwells within us is proof positive

of our ownership by Christ. The grace which He gives us is the seed of the life of glory. And the same Spirit Who quickens our souls, since by Him Christ rose from the dead, will quicken also our mortal bodies.

B. A second pledge of our glorification with Christ is our dignity as children of God :

“(14) For whosoever are led by the Spirit of God, they are the sons of God. (15) For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). (16) For the Spirit Himself giveth testimony to our spirit, that we are sons of God. (17) And if sons, heirs, also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with Him, that we may be also glorified with him. (18) For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. . . . (23) And not only it, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body. (24) For we are saved by hope. But hope that is seen, is not hope. For what a man seeth, why doth he hope for? (25) But if we hope for that which we see not, we wait for it with patience. (26) Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit Himself asketh for us with unspeakable groanings. (27) And He that searcheth the hearts, knoweth what the Spirit desireth; because He asketh for the saints according to God. (28) And we know that to them that love God, all things work together unto good, to such as, according to His purpose, are called to be saints. (29) For whom He foreknew, He also predestined to be made conformable to the image of His Son; that He might be the firstborn amongst many brethren. (30) And whom He predestinated, them He also called. And

whom He called, them He also justified. And whom He justified, them He also glorified." (Rom. VIII, 14-30).

We are the sons of God: since our incorporation into Christ, we have been adopted by the Father, and the Holy Spirit within us is testimony thereof. But the son is an heir. Having been made sons with Christ, we have become joint heirs with Him. We do not enjoy as yet this inheritance: but we may hope for it and we have a right to it. With all the powers of its being, the Christian soul, as does all creation, longs for this glory. And since baptism makes us sharers in the resurrection of Christ, the soul impatiently awaits the hour when its body will rise from the dead. And from the depths of the faithful soul, the Holy Spirit draws a prayer ineffable and efficacious for those who, faithful to grace, are already "saints," according to God's purpose.

So is God's purpose fulfilled. Enough for us that we love Him. He has done all that we might be saved.

St. Paul does not consider here the individual Christian. His thought here is not centered on man's view-point: he has done that sufficiently elsewhere. Here he makes the contrast between two classes of Christians, those who are predestined and those who are not. St. Paul considers the matter from the view-point of God's purpose. That purpose has accomplished the salvation of all Christians. St. Paul reviews the designs of God in Christianity itself, and then the faithful which that Christianity will number. God wishes to give to His Son an assembly of brothers. He has invited them. Those who do not reject the love of God and who are baptized are in fact justified. Those who are justified and who

live faithful to their new life are glorified. On the part of God, the invitation to the faith is a pledge of glory; the latter flows directly from the former. Christians are predestined by the Father to be conformed to the image of His glorious Son. Immediately after our incorporation into Christ, this conformity is effected by sanctifying grace: through our ownership by Christ, our adoption as sons, the presence and action of the Holy Spirit, Christ is formed in us (Gal. IV, 19):

“But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowliness, made like to the Body of His glory, according to the operation whereby also He is able to subdue all things unto Himself (Philip. III, 20-21). Therefore as we have borne the image of the earthly (Adam), let us bear also the image of the heavenly (Jesus Christ) (1 Cor. XV, 49). But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.” (2 Cor. III, 18).

This likeness to Christ, begun here, is perfected above by our likeness to the risen Christ. God wishes His Son to be the Head of many brothers like to His Son: and that His Son may be fully given the title of elder brother, we too must be made conformable in body to the glorious Body of Christ. The dignity of a child of God means, therefore, not simply a share here below in the sonship of Christ, but the right to joint-heir with Christ.

St. Paul never lets us forget that this inheritance may be lost. If he speaks on the hypothesis that the soul is faithful to grace and to the virtues demanded by this new life, he recalls in passing, as an axiom (v. 17), that to be glorified with Christ it is necessary to suffer with

Him. The condition is not onerous, in view of the prize which is our promised reward. Otherwise, the Apostle does not insist. Yet it is necessary never to forget that this condition is absolutely essential.

C. A third pledge of our future glory is the love which God has for us:

“(31) What shall we then say to these things? If God be for us, who is against us? (32) He that spared not even His own Son, but delivered Him up for us all, how hath He not also, with Him, given us all things? (33) Who shall accuse against the elect of God? God that justifieth. (34) Who is he that shall condemn? Christ Jesus that died, yea that is risen also again; Who is at the right hand of God, Who also maketh intercession for us. (35) Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (36) (as it is written: ‘For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.’) (37) But in all these things we overcome, because of Him that hath loved us. (38) For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, (39) nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Rom. VIII, 31–39).

With a song of triumph, St. Paul ends this chapter wherein he has shown that justification is a resurrection anticipated and a glory that assures. From now on, the Christian faithful to Christ is certain of glory with Him. The love of God for us in Christ, the love of Christ as God for us, are guarantees to us of this blessed consummation. The trials of life? They are, by the grace of God, the opportunities of virtue and of merit. The

thought of death suggested to St. Paul the passage from a psalm which, without doubt, refers to the Jewish martyrs under the persecution of Antiochus Epiphanus. In death, as in life, the love of Christ will animate us. God Who loves us and Who has done everything for our salvation: Christ, with Whom we are joint heirs: the Holy Spirit Who, through the new life we have in Christ, lives in our soul—all are the actual possession of the Christian incorporated into Christ. "What a life transfigured! The life of the Christian here, and his life hereafter in glory differ only in this: that the latter manifests what the former hides." (Lagrange "*Epître aux Romains*." p. 189.

3. DEATH AND RESURRECTION IN CHRIST

The Christian life not only opens for us the way to glory: it holds within itself the seed, the hope of glory. Progress in the Christian life is to see to it that this seed grows. The prize that life may win is, then, supereminent. Life is not a down-grade: but an up-grade. Thus does St. Paul lay out the course of the Apostles of the Gospel:

"In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not: always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, as it is written: 'I believed, for which cause

I have spoken! we also believe, for which cause we speak also: knowing that He Who raised up Jesus, will raise us up also with Jesus, and place us with you. For all things are for your sakes; that the grace abounding through many, may abound in thanksgiving unto the glory of God. For which cause we faint not; but though our outward man is corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal; but the things which are not seen, are eternal." (2 Cor. IV, 8-18).

As life grows older, the "outward man" of the Christian certainly decays: but the "inward man" increases. Far from going backward, he goes forward. In contrast to the infirmity of the body as death comes closer, his soul advances towards, is constantly fitting itself for, the life eternal.

Physical death is, according to St. Paul, the result of sin:

"Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned." (Rom. V, 12).

For the Christian incorporated into Christ, death is a necessary transition (1 Cor. XV, 36), our body must first be buried, as the seed is planted in earth, if it is to be quickened but no more than a transition, to life eternal.

"For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the

end life everlasting. For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord." (Rom. VI, 21-23).

The Christian, united with Christ, has been delivered from that final death of sin which ends in eternal death. Physical death has no fears for him, because it leads to life eternal.

And as always, though it be not developed at length in the words of St. Paul, this life eternal presupposes that the Christian has lived and suffered in union with Christ (2 Cor. V, 10): "For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil."

"Therefore I endure all things (captivity) for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory. . . . If we be dead with Him, we shall also live with Him. If we suffer, we shall also reign with Him. If we deny Him, He will also deny us." (2 Tim. II, 10-12).

The faithful Christian may repeat with St. Paul the latter's words to the Philippians that for him death is not a loss but "a gain."

"For to me . . . to die is gain . . . having a desire to be dissolved and to be with Christ, a thing by far the better." (Phil. I, 21-23).

That is the Christian view of physical death: for the faithful soul it is a gain. Death enables him to enter the country of which he is a citizen: permits him to join Christ, to be finally united with Him in a union subject to none of the changes of earth.

A Christian death is the prelude to the resurrection:

“For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. . . . For we also, who are in this tabernacle, do groan, being burthened; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life. Now He that maketh us for this very thing, is God, Who hath given us the pledge of the Spirit. Therefore having always confidence, knowing that, while we are in the body, we are absent from the Lord. (For we walk by faith, and not by sight.) But we are confident, and have a good will to be absent rather from the body, and to be present with the Lord.” (2 Cor. V, 1-8).

This present body is but a transient abode—a tent that has been erected for a time of travel and which, at the end, is put away. A changed body awaits us. That will endure as our true home endures. Our true home is eternal, for we will be with our Saviour forever. The Christian longs for the moment when he will take on again his changed body and exchange his abode here in an earthly body for his abode by the side of Christ.

This resurrection of Christians in Christ is proved abundantly by St. Paul: a) by the constant teaching of the apostles (1 Cor. XV, 30-32); b) By the deep and confident convictions of the faithful (1 Cor. XV, 29); c) by Christ's work of redemption, which was to repair the evil done by the first Adam and build again what had been ruined by sin (1 Cor. XV, 21); d) by the fact that the Holy Spirit imprints upon us an indelible mark, and binds Himself to guard us eternally (Eph. IV, 30): by the fact that He gives to us pledges, part payments

of the glory to come (2 Cor. V, 5); we are His temple and therefore an abode imperishable (1 Cor. VI, 19); moreover, the Holy Spirit implants in us a supernatural desire to see our body glorified, since it has been one with our soul in life's combats (Rom. VIII, 15-17; 23-26); e) by the nature of grace which in us is the beginning of glory (Rom. VIII, 23); f) by the argument of our solidarity with Christ.

Upon this last we must dwell, since our subject, the doctrine of the "Mystical Christ", gives it both foundation and power.

Once incorporated into Christ, the Christian (unless he himself break the union) is for that reason forever with Christ (1 Thess. IV, 16). Our union with Christ will result in our being united with Him in glory. St. Paul tells the Thessalonians:

"For if we believe that Jesus died, and rose again; even so them who have slept through Jesus, will God bring Him." (1 Thess. IV, 13).

Our incorporation into Christ is, for St. Paul, so intimate that the members must follow the head. So forceful is this argument to the Apostle that he makes it in his first Epistle to the Corinthians the basis of a *reductio ad absurdum*. He presents to his correspondents the following dilemma: granting the close union of Christians with Christ, either the resurrection of Christ means the resurrection with Him of the dead; or the non-resurrection of the dead means that Christ has not risen from the dead, which is absurd:

"Now if Christ be preached, that He arose again from the dead, how do some among you say, that

there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not again, neither is Christ risen again." (1 Cor. XV, 12-16).

By the doctrine of the "Mystical Christ", our resurrection becomes a corollary of the resurrection of Christ. Where the head is, there are the members.

The resurrection of Christ is a figure of our own: Christ is the cause, but meritorious and exemplary, of our resurrection.

"Knowing that He Who raised up Jesus, will raise us up also with Jesus, and place us with you (2 Cor. IV, 14).—And if the Spirit of Him that raised up Jesus from the dead, dwell in you; He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of His Spirit that dwelleth in you (Rom. VIII, 11). But now Christ is risen from the dead, the first fruits of them that sleep: for by a man came death, and by a Man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive. But every one in his own order: the firstfruits Christ, then they that are of Christ, who have believed in His coming." (1 Cor. XV, 20-23).

Christ is the meritorious cause of our resurrection, as Adam was such a cause of our death. The same solidarity which exists, by virtue of common descent in the flesh, between Adam and us, unto death, exists between Christ and the members who, by baptism, have been incorporated into Him, unto life. The Father seeing us made more and more comformable to the image of His Son will raise us up as He raised Christ.

Since the Spirit of the Father and of Christ is the soul of the "Mystical Body," and dwells in the members as in the Head, so also will the same Spirit quicken our mortal bodies as it quickened the Body of Jesus Christ. Jesus Christ, Head of the "Mystical Body," has risen first. He is our "forerunner" (Heb. VI, 18-20); the firstborn of the dead. Our resurrection is formed upon His, that we may come according to rank to take our place beside Him.

A last objection remains to be answered: the impossibility of a resurrection such as we describe.

"But some man will say: How do the dead rise again? or with what manner of body shall they come? Senseless man, that which thou sowest is not quickened, except it die first. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. But God giveth it a body as He will: and to every seed its proper body. All flesh is not the same flesh: but one is the flesh of men, another of beasts, another of birds, another of fishes. And there are bodies celestial, and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial. One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory. So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written: The first man Adam was made into a living soul; the last Adam into a quickening spirit. Yet that was not first which is spiritual, but that which is natural; afterwards that which is spiritual. The first man was of the earth, earthly: the second Man, from heaven, heav-

only. Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly. Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly." (1 Cor. XV, 35-49).

St. Paul proves the possibility of such a resurrection by many analogies from nature. The possibility of transformation he shows by the example of the seed: planted as a grain in the soil, it comes forth a plant. The difference in the flesh of different animals proves that the flesh of man may be resurrected under another form. The difference between terrestrial bodies and celestial ones: and their differences with one another, show us that our risen body, our heavenly body, may differ from our earthly body. Thus will it be with our body. It will arise with all its properties renewed, made incorruptible, glorious, full of power, spiritualized. Our earthly body is made in the image of the first man, Adam. Our risen body will be like unto the second Adam, Jesus Christ.

The resurrection of Christ is, therefore, the cause and the model of our own; we will arise with Him and be like unto Him. The importance of this dogma of the resurrection in the preaching of St. Paul is evident. In his first discourse, he makes of it his principal apologetic argument. Upon it he builds the moral instructions which he gives to his disciples. He declares it to be the great motive of hope, and by it he makes one the two preceding truths: Christ is risen. We must rise with Him: mystically in baptism; morally in our whole Christian life, in order that we may really share in His glorious resurrection. By baptism we are made members of

the risen Christ. We realize His resurrection more and more by every Christian effort we put forth: we are transformed from glory to glory unto the image of the risen Christ.

Therefore, the death of the Christian will be for him the prelude to his resurrection. St. Paul never separates one from the other. We die because, like Christ, we must suffer death in order to rise again. So it is that by our death we glorify Christ. We fulfil our life when we take our rank and place beside the risen Christ, that He, the Head, Who has gone before, may re-establish, with all its members, the "Mystical Christ" for the hour of His second coming. Then will He, "the firstborn of the dead", come first: and after Him, His own, every one in his order. The resurrection which spiritually and mystically belongs by baptism to the Christian, is his, in its fulness, after death. The resurrection of the soul, begun at baptism, is completed after death by the resurrection of the body transformed. Death, then, is our ascension into glory.

4. THE MYSTERY OF CHRIST

We will rise with Christ to glorify Christ. Members of Christ, we are the fulness of His "Mystical Body". Our supernatural growth should be directed towards the completion of the full stature of Christ.

We come now to the heart of the thought of St. Paul: to the study of the secret of his preaching, the "Mystery of Christ". In the Epistles of the Captivity, particularly Colossians and Ephesians, St. Paul develops his lofty plan. Yet, though time and thoughtfulness, while

he was a prisoner, and the growth in spiritual life of his correspondents, as well, enabled the Apostle to develop the central thought of his religious synthesis, we can trace the lines of that synthesis in his earlier Epistles.

We might well reprint here the whole of the Epistle to the Ephesians. But let us review, at least, its sequence of thought. St. Paul's aim (I, 1-14) is to explain the great Mystery, the secret purpose conceived by God from all eternity and fulfilled by the Incarnation and the Church, the purpose of man's redemption, the Gospel's epitome, the purpose which has for its end the glory of God through the glory of Christ:

"In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth." (Eph. I, 10).

Therefore, St. Paul prays God that it be given to the Ephesians to comprehend the greatness of their calling (I, 15-II, 11).

God has raised up Christ:

"And He hath subjected all things under His feet, and hath made Him head over all the Church, which is His body, and the fulness of Him Who is filled all in all." (Eph. I, 22-23).

Then:

"For His exceeding charity wherewith He loved us, even when we were dead in sins, (He) hath quickened us together in Christ . . . and hath raised us up together." (Eph. II, 4-6).



For that reason, God has effected, through Christ, the reconciliation of Gentiles and Jews (II, 11-22). St.

Paul (III) was called precisely in order to preach this mystery:

“That the Gentiles should be fellow heirs, and of the same body, and co-partners of His promise in Christ Jesus, by the Gospel.” (Eph. III, 6).

Such in outlines is the sequence in the dogmatic portion of the Epistle to the Ephesians.

The Mystery of Christ is there explained both negatively and positively. Negatively, in as much as the Apostle insists not on the calling of the Gentiles, but on the fact that the Gentiles are not excluded. St. Paul constantly insists that the question of the Gentiles be looked upon in this light, for the special object of his mission is to go to the Gentiles; it is the particular revelation which he received, “the Gospel for him”; and it was this that was contested by the Judaizers and opposed to the traditions of the Talmud. Positively, the Mystery is the reassembling of all things in Christ. “The Mystery is then: 1st—a secret purpose of the divine Will; 2nd—a secret hidden until the fulness of time; 3rd—a secret whose object is the redemption work of Christ, and which results in this: that all creation is united to Him as to its centre and its chief.” (Prat. v. 1. p 432).

The doctrine of the “Mystical Christ” explains and completes “the Mystery of Christ”.

St. Paul thus explains it to the Colossians:

“(Christ) is the image of the invisible God, the first born of every creature: for in Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities, or powers: all things were created by

Him and in Him. And He is before all, and by Him all things consist. And He is the Head of the body, the Church, Who is the beginning, the first-born from the dead; that in all things He may hold the primacy: because in Him, it hath well pleased the Father, that all fulness should dwell; and through Him to reconcile all things unto Himself, making peace through the blood of His Cross, both as to the things that are on earth, and the things that are in heaven." (Col. I, 15-20).

The Mystery of Christ is the purpose conceived by God from all eternity, known only by the revelation of the Gospel, a merciful purpose "to save all men without distinction of race and to make them one with His well-beloved Son in the unity of the mystical Body". The Mystery of Christ is the "Mystical Christ": the incorporation of every one in Christ, the union of all in Christ, our glory in and with Christ, the glory of Christ by the fulness of the Church.

Such is the depth of the mystery which St. Paul pondered without ceasing from the moment of the revelation on the road to Damascus.

The mystical Christ is man perfected, composed of head and members such as have grown to that fulness of growth proportioned to that of the head, and who have come "unto the measure of the age of the fulness of Christ" (Eph. IV, 13). To perfect the mystical Christ is the purpose of God: and His purpose also that this, thanks to Christ, may be the end of every Christian—a purpose merciful, on God's part, to man—its great end the glory of Christ, "for Whom all things have been created". (Col. I, 16).

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The great hierarchy of creatures and the pre-eminent office of Christ therein are thus revealed to us. Christ comes to earth that He may take the headship of creation.

First—He rules over all creation:

“The firstborn of every creature. . . . He is before all, and by Him all things consist . . . that in all things He may hold the primacy.” (Col. I, 15-18).

Second—He is the Master of the devils: clothed in the “strength of the Lord”, Christians can

“stand against the deceits of the devil . . . wrestling . . . against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.” (Eph. VI, 11-12).

Third—He is above the angels:

“(God) raising Him (Christ) up from the dead, and setting Him on His right hand in the heavenly places. Above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come.” (Eph. I, 20-21).

Fourth—With regard to men, Christ is the Head of the Church, the firstborn of the living and of the dead:

“He hath subjected all things under His feet, and hath made Him head over all the Church, which is His body, and the fulness of Him Who is filled all in all (Eph. I, 22-23.)—And He is the head of the body, the Church, Who is the beginning, the first-born from the dead; that in all things He may hold the primacy (Col. I, 18).—Whether we live, or

whether we die, we are the Lord's. For to this end Christ died and rose again; that He might be Lord both of the dead and of the living (Rom. XIV, 8-9).—that He (Jesus Christ) might be the first-born amongst many brethren." (Rom. VIII, 29).

These different titles, "head of the church", "first-born of the dead", "Lord of the living", express the one same truth, the primacy of Christ in the "Mystical Body."

Christ, then, came to earth to take the headship over all things. He has reconciled: opened to all the way of peace: united all: He includes all. He is chief of creation by precedence and by power: master of demons by His authority over them: greater than angels by His pre-eminence: greater than all men because He is the head of the human race and has given to all to share in His life. This primacy of Christ is manifold and complete, a primacy of origin, of dignity, of power. The risen Christ is the head of all.

Christ came down to earth from heaven that He might ascend again, bringing all creation with Him in His triumph.

St. Paul tells of the steps of that ladder, which is Christ, by which creation mounts up to God. When directing the women of Corinth to cover their heads, he sketches the ascending scale by which the world mounts to God. He says to the Corinthians:

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. XI, 3).

That is the great hierarchy of creation: the woman is subject to the man: the man is subject to Christ: Christ is subject to God.

The Apostle tells the Corinthians that the old intellectualism led to decadence: to coteries and dilettantism: to particularizing theories. The true synthesis is:

“All are yours; and you are Christ’s; and Christ is God’s.” (I Cor. III, 22–23).

That is the great summary. All is ours. The world, life, death, things present, all belong to man, are made for man, and ought to serve man. But man is of Christ; man belongs to Christ, is made part of Christ. Christ belongs to God. Christ takes us with Him into His “Mystical Body”, to bear us even unto God Himself:

“Wherefore He saith: ‘Ascending on high, He led captivity captive’. Now that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that He might fill all things.” (Eph. IV, 8–10).

The great purpose of God is thus clearly shown. Christ descends to earth to make us His own: He ascends to bring us with Him, even to the Blessed Trinity. These the two great moments of time, these the two great events that define the divine plan. Both unfold themselves through the one deep and intimate union which Christ effects between Himself and us as members of His Body.

We have spoken of the relation of the Blessed Trinity to us because of our incorporation into Christ, of the

action of the Three Divine Persons in our life in Christ. We will see also that the Trinity shares in our glory with Christ.

“For by Him we have access both in one Spirit to the Father. Now therefore you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in Whom all the building, being framed together, groweth up into an holy temple in the Lord, in Whom you also are built together into an habitation of God in the Spirit.” (Eph. II, 18-22).

The structure of the “Mystical Christ” has its base on earth, but it soars to heaven, “a holy temple in the Lord”. It is built part by part to be a “habitation of God”. “Members of God’s family”, we come to the bosom of the Father.

The Father, because of our incorporation, transforms us from glory to glory into the image of His Son; the Holy Spirit signs us with His seal, implants in us the pledges of immortality (2 Cor. I, 21-22); Christ raises us from the dead with Himself. Behold the wonderful, mysterious action of the Three Divine Persons!

All humanity, it would seem, having thus been made the body of the “Mystical Christ”, and thus shown to be the extension, the fulness of Christ Himself, comes with Him to take its place, in the presence of the Blessed Trinity. The Father beholds it as the extension of His Son and clothes it with His paternity. The Holy Spirit exercises towards it something of the same office that He holds in the Blessed Trinity Itself. Soul of the “Mystical Christ”, the Holy Spirit is therefore the princi-

ple of its unity and its organization. But He is also, as in the Blessed Trinity Itself, the bond of union, the love of the Father for the Son and the Son for the Father: He breathes into the members of the "Mystical Christ" the spirit of sonship towards the Father: He gives us the very Spirit of the Son Himself towards Christ. We have nothing but weak words, and words which if pressed too closely are inexact, to make more precise this general summary of the difference of the particular action of the Persons of the Blessed Trinity. But we would venture to say that the action of the Father is particularly an external one, that of adoption; that of the Holy Spirit, immanent; that of Christ, both from without and within: a life-giving action, an act of taking possession, an act outside of ourselves yet within ourselves.

Borne by Christ to the bosom of the Blessed Trinity, we will there lose ourselves in the divine unity.

"I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all, and through all, and in us all." (Eph. IV, 1-6).

The unity of the "Mystical Body" is an image of the divine unity. Its sole efficient cause is baptism: its only external law is the faith: its sole material principle is the "Mystical Body". Its sole formal principle is the Holy Spirit. Its sole authority is Christ: its sole calling is the glory of God and of His Christ through the

blessedness of the elect: its sole transcendental principle is the one God, the Father of all men.

All rests upon this divine unity:

“Now there are diversities of graces, but the one Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all.” (1 Cor. XII, 4-6).

The amazed soul of St. Paul, consumed with the vision of the divine goodness, voices both the full synthesis of his teaching and the entire “Mystery of Christ” at the end of the dogmatic portion of the Epistle to the Romans:

“For God hath concluded all in unbelief, that He may have mercy on all. O the depths of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! . . . For of Him, and by Him, and in Him, are all things: to Him be glory for ever. Amen.” (Rom. XI, 32-36).

5. THE PAROUSIA

This, God’s design, will not be completed till the second advent of Christ, the Parousia:

“Afterwards the end, when He (the Risen Christ) shall have delivered up the kingdom to God and the Father, when He shall have brought to nought all principality, and power, and virtue. For He must reign, until He hath put all His enemies under His feet. And the enemy death shall be destroyed last. . . . And when all things shall be subdued unto Him, then the Son also Himself shall be subject unto Him that put all things under Him, that God may be all in all.” (1 Cor. XV, 24-28).

This last coming of Christ will be the apotheosis of the "Mystical Christ". Then He will have come to the full maturity of the perfect man (Eph. IV, 13).

All the elect incorporated with Christ in the course of the ages and from every part of the world will be gathered together in Christ, risen with Him and companions in His triumph. For that day, when the children of God will be made manifest, nature itself yearns:

"For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. (20) For the creature was made subject to vanity, not willingly, but by reason of Him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of glory of the children of God. For we know that every creature groaneth, and travaileth in pain even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body. For we are saved by hope." (Rom. VIII, 18-24).

But this manifestation of the glory of the children of God will be but a showing of that which already exists. The world to come is already begun, Christ is in glory, the "Mystical Christ" is in part already built up: we are incorporated into Him, of His life we live, and each day brings us nearer to our glorification with Christ. As the outward man decays the inward man is renewed (2 Cor. IV, 16): and, again, according to the teachings of rabbinical Pharisaism, shared by St. Paul, as the visible world passes, the world to come draws nearer, day

by day. The just man is like "to a tree already planted in the world to come where it will find itself perfect since death will have stripped it of every growth which, upon the earth, inclined it to evil." The world to come "is like to a festival given in the palace of a king: if the festival has not yet commenced, the palace at least is there. In reality, both worlds already co-exist. The one is now subordinate to the other in this sense—that it is not the future world which will come but the present world which will give place to it and which will disappear when this future world will have become the world of eternal life for those who once lived in this present world" (Lagrange, "*Le Messianisme Chez les Juifs*", p. 166). With such a perspective St. Paul writes:

"But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ. Who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself." (Phil. III, 20-21).

As the Apostle thinks upon these truths, the individual death and the individual resurrection of the Christian become associated with the full manifestation of Christ. The gifts of time disappear before the greatness of what he sees, are obscured by the impatience of his waiting. Incorporated with Christ, living in Christ, already arisen with Christ, we will be glorified with Christ. The "Mystical Christ" will embrace everything.

Then Christ, without ceasing to be our Leader, will end His militant mission and will restore the kingdom to His Father (1 Cor. XV, 24, 28). God will be all in all and the mystical Christ will repose in God (Heb.

IV, 1-13). The end of this final consummation when all steps have been completed is rest in God.

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Incorporated in Christ, living in Christ, the members of the "Mystical Body" are destined to increase. Their number fixes the full unfolding of the "Mystical Christ", of Whom they are the complement. Of this vast organism of which Christ is the Head, Christians are the members and everyone in his place ought to increase in the proportion demanded by the Head. So St. Paul pictures a Christ vast in time and space. The Christ Who lived on earth for thirty-three years has been made the Head thereof and already this Head is in high heaven.

Under this Head are all the souls who have been incorporated into Christ during the world's history to the end of time. In them—His superadded humanity—Christ lives; those living members united to Him will extend His life, will fulfil His life and His passion: will act for Him and by Him until, when the fulness of time has come, Christ has attained His full maturity.

Justified from baptism, the Christian soul never halts in the work of transforming itself in Christ. From its actual state of grace, it strives to go forward to the future state of glory. Already, in baptism, this soul has mystically risen with Christ: already death is for it an ascension to Christ: death is a gain. The risen Christ will take up his body and his soul. The Father will associate all the members in the glorification of the Head.

The veil, then, is lifted. We see what it hides, the great design of God concerning this world. We realize some-

thing of that great mystery of Christ. The mystical Christ is creation's end.

Christ Who is reconciliation and peace and unity gathers together all and everything.

Christ is the chief of things inanimate, of demons, of angels, of men. Christ is over all and all serve Christ.

But there is a still further purpose. Christ comes down into creation not only to unify all things of creation but also to draw all things after Him, for He ascends again on high. He has lowered Himself, but only to draw all to Himself and to restore all to God: all belong to Christ and Christ belongs to God.

The soul of St. Paul, resting from the feverish activity of the years of his ministry spent in discerning, describes for us in his Epistles of the Captivity these two moments of time in the divine plan, these two movements. Calm and high are the deep thoughts of the Apostle, already aged, as they come to us from the quiet hours of his prison life.

With gesture, outreaching and magnificent, St. Paul shows us Christ summoning all the members of His "Mystical Body" and preparing to place them, grouped after Himself, in the Holy Trinity.

St. Paul has told us the office of the Persons of the Blessed Trinity, in the work of our incorporation in Christ, in our life in Christ; he has shown the active share of the Three Divine Persons in our glorification with Christ. Drawn by God the Father, Who sees us more and more conformed to the image of His Son: sustained interiorly by the Holy Spirit, Who has given us the first fruits, the guaranty of glory: carried by the risen Christ, because of the true oneness that binds all

the members to the head, we will share the life of the ever Blessed Trinity.

And now one understands better the impatient expectation of the Thessalonians: the inquisitive questions of the Corinthians: the burning words of St. Paul on the subject of the second coming of Christ.

The promise of eternal happiness made a far deeper impression on these immediate disciples of Christ than it does on us, two thousand years after. They realized more keenly than we the brevity of the present hour. The intensity of their desire, the certitude of their hope, their insistent exhortation to watchfulness made them long that this reward come quickly. The thought of the disciples of St. Paul, subordinately concerned with the salvation of the individual Christian, does not stop at the truth of the particular judgment. It awaits the general judgment, the collective salvation. The parousia is the manifestation of the glory of the children of God at the great coming of Christ. The parousia is the glorification of the "mystical Christ", all the members joined to the Head. And this glory will in turn be assumed into eternal rest in the bosom of God.

CHAPTER IV

CHRIST IN THE LIFE OF ST. PAUL

ST. PAUL lived his spiritual doctrine.

Some Protestant writers have endeavored to explain the teaching of St. Paul by his religious experience. The contrary is true. St. Paul carried out his doctrine in his religious experiences.

St. Paul gives substance to his belief: but generalizes concerning his own experience. He shows objectively what Christ made him. The chief worker, according to Pauline teaching is "the Person of Christ, source of the Christian conscience."

The thought of St. Paul, according to Sabatier "is simply the direct transcription of his experience, the pure outflow of his moral and religious life, which ascending from the depths of his soul into the sphere of the intellect, there finally expands into its theoretical form." ("The Apostle Paul", p. 278 of Hellier's translation).

For us the source of St. Paul's teaching is divine:

"For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ." (Gal. I, 11-12).

Here the question is of how St. Paul practised what he preached: how he made one, theory and conduct.

And because the great Apostle has lived it, the same life in Christ is possible for us. This interior life which without ceasing he preached, of which he wrote so well, he illustrated by deeds and works. His Epistles are not cold, methodical treatises, but true human documents, "pages from life," written, as he himself said, not with ink but with the Spirit: not on "tablets of stone" but on the "fleshly tablets of the heart". (2 Cor. III, 2-3).

What was St. Paul's concept of Christ? To see him live rather than to place together passages from his letters would, perhaps, be a surer way to wrench from him the answer. From his Epistles, we will know his soul, his intimacies with Christ—the soul of Paul that loved, whence "like a stream of burning lava" broke forth cries of the heart which but emphasized the intensity of the life within.

We will endeavor to sketch the relations existing between St. Paul and Christ: to outline the place of Christ in the life of St. Paul, and how, in turn, St. Paul lived "in Christ".

1. CHRIST ON THE ROAD TO DAMASCUS

An ardent soul was Saul of Tarsus; a Jew by blood, and pupil of Gamaliel; a strict observer of the law (Acts XXII, 3) of God. A satisfied, narrow Pharisee, he "ravaged" the church of Christ (Acts XXII, 20) and from the high priest obtained authority to imprison all Christians found at Damascus. But he acted "in good faith." (1 Tim. I, 13).

“And as he went on his journey, it came to pass that he drew nigh to Damascus (the Acts tell us) (4), and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: ‘Saul, Saul, why persecutest thou Me?’ Who said: ‘Who art Thou, Lord?’ And He: ‘I am Jesus Whom thou persecutest.’ ” (Acts IX, 3-5).

Such was the great revelation of Christ, which was to impress Saul all the days of his life, Christ risen, Christ the living Master, the Mystical Christ, Who made but one body with the Christians. Paul had not attacked directly the Person of Christ. But now there is such mysterious identity between Christ and His own that in striking the disciples one attacks the Master. One understands now the place of the “Mystical Christ” in the Epistles and life of Paul. From that day, Paul was the servant of Christ.

Upon this personal revelation of Christ, Paul meditated deeply during the three years which he spent in Arabia (Gal. I, 16-17) and the five years during which he remained at Tarsus, until Barnabas sought him for the evangelization of Antioch (Acts XI, 25).

Through those years, he was able to study the great mystery of Christ, to begin that process of thought, the growth of which we witness in his Epistles.

The first outline of the teaching of the “Mystical Body” is found in the Epistle to the Corinthians. The Epistle to the Galatians and that to the Romans show its foundation—that the Gentiles, as well as the Jews, are called to be members of the Body. The Epistles of the Captivity reveal its complete harmony: Christ, the reconciliator and the head of all, reuniting in His body,

Gentiles and Jews, according to the merciful purpose of God.

Those eight years of retirement enabled Paul to formulate completely the doctrine of the "Mystical Christ". When he went forth from his retreat, he was prepared to preach it to the world.

2. DEVOTION TO THE "MEMBERS" OF THE MYSTICAL CHRIST

By a special vocation, it was given to Paul to lay the foundations of this all-embracing Christ, Which in vision he had seen. For the upbuilding of the "Mystical Body of Christ", it fell to him to call the Gentile people. This magnificent vision of Christ deeply affected St. Paul's outlook upon the world of souls. During the remaining years of his life, the Apostle wishes to carry this "Mystical Christ", one with the Church, over the entire world. The network of this life divine, of this great organism, he would throw around all the then known world. It was only after a well-considered plan, conceived in Arabia, during the years of his retreat between his conversion and his apostolate, that St. Paul separated himself from the timid Christian leaders at Jerusalem, to go forth to the conquest of the great capitals of the then civilized world. His mission to Cypress was a first trial. For his second voyage, he separates himself from Barnabas. One notices how, in line with his plans, he selects his disciples. He will have no man who hesitates to go with him on the conquest of the world. Mark had faltered in evangelizing the rude Pamphyliaus: their country was wild, difficult of access. Paul remem-

bers this and Mark is excluded (Acts XV, 37-39). Barnabas wishes to tarry in an apostolate already tended. Paul wishes (Rom. XV, 20) to go on. They separate (Acts XV, 39-40). Barnabas had introduced St. Paul to the Apostles: but the Apostle of the Gentiles saw much farther than Barnabas. St. Paul went forth, "recommended by the brethren to the grace of God", as the Acts relate, to conquer the world (Acts XV, 40).

To the heart of the civilized world, the Apostle of the Gentiles wishes to bear Christ: Ephesus, Athens, Rome, such is his proposed journey. It is inspiring to see this man, unimposing in appearance, earnest but rude in speech (Acts XIV, 11) standing before the pagan world, before that Asia of mysterious and voluptuous idolatry, before the Greco-Roman world perverted by dilettantism and doubt, its heart already rotten with the shameful lust that was eating away its life. He is great in his weakness, this Pharisee converted by grace, for he realizes he is strong, invincibly strong, through the power of Christ (2 Cor. XII, 10). He is the servant of Christ, Who has risen from the dead and Who has said to him: "I have set thee to be the light of the Gentiles: that thou mayest be for salvation unto the utmost part of the earth (Acts XIII, 47)." Strong because of his union with Christ, he is possessed with the same zeal to fulfil this new mandate as on the road to Damascus.

On his second voyage, St. Paul aims to reach Ephesus. Owing to the persecution, he is detained in Galatia: and he changed his plan only because the Holy Spirit forbade him to go to Asia to preach there the word of God

and directed him to pass over to Macedonia (Acts XVI, 6-7).

There he established the flourishing community of the Thessalonians. He turns his footsteps to Athens. He arrives there. We see this man, solitary (Acts XVIII, 16), lost in the crowds of this loud city; walking the streets of Athens and at sight of its monuments and its temples growing indignant, "seeing the city wholly given to idolatry". We follow him to the synagogue and hear him discussing "with the Jews and them that served God". We follow him through the by-ways, through the oriental bazaars, the odd shops, talking of that which is dear to his heart, "every day in the market place with those whom he met". (Acts XVII, 16-17). We realize that only his passionate love of Christ and of souls can explain how he was able, almost within a few days, to achieve what still amazes us. He labored so well and so effectively that he aroused the curiosity of these "lovers of novelty", and they asked him to explain himself publicly. He, a Jew, lacking literary culture, won the opportunity, in this capital of letters, to deliver before the Areopagus, one of the most noted assemblies of the then known world, a great discourse. He impressed upon all his idle hearers the great problem which stirred himself. He spoke to them of their living God, of Christ risen from the dead. After his unsuccessful appeal to the Athenians, the Apostle went his way, but only in order to pass a year and a half at Corinth, the second capital of Greece (Acts XVIII, 11), and to found there a flourishing community.

In his third extended journey, St. Paul merely passes

through Galatia and Phrygia: Ephesus is his objective and he remains three years (Acts XX, 31) in this capital of Asia Minor. His preaching of the Gospel in that city, receptive to every new cult, was so effective that the worship of the great local goddess, Diana, was seriously threatened, and St. Paul had to flee before a popular uprising, instigated by the priests of Diana and the workers of Demetrius.

Already (Acts XIX, 21) St. Paul was preoccupied with the plan of going to Rome. Later, it was to be realized: and then would come his imprisonment. For many years the Apostle will be prevented from going to Rome (Rom. I, 13; XV, 23), but he will never abandon the hope. When he did realize it, he considered Rome, the great Capital of the western world, as a step on a far longer journey. He writes to the Romans:

“Having a great desire these many years past to come unto you, when I shall begin to take my journey into Spain. . . .” (Rom. XV, 23-24).

Spain was the boundary of the Roman world: so would he go “to preach the gospel to the extremities of the earth”. St. Paul wished to see Christ set foot upon every part of the then civilized world.

To the citizens of the principal cities he addressed his Epistles. In the west, to the Romans: in Asia Minor, to the Ephesians. If his apostolate at Athens met with little success, St. Paul found some compensation at least among the Corinthians and the Thessalonians. He wrote two Epistles to each of these communities.

Throughout the entire basin of the Mediterranean, St. Paul, at the end of his work, had established centres of Christianity. Those communities which the following

generation regarded as the "columns" of the great Christian Church were the first stones in the great edifice of Christ: they were, indeed, so many living cells of the great organism of the "Mystical Christ".

As he labored for its realization, did not this doctrine of the "Mystical Christ" grow more precise in the mind of St. Paul?

The doctrine of union with Christ and in Christ seems to grow the more precise as his ministry advances, under the constant force of circumstance and of the Holy Spirit.

From this point of view, one can trace the variations in the meaning of the word "Church" as used by St. Paul.

(a) At the time of the first foundations (Thessalonica, Corinth . . .) every community is the church of God and of Christ, a chosen group, an intimate family (1 Thess. I, 1). Nevertheless, St. Paul has already voiced a concept larger than local assemblies and has pictured the entire body of believers as one people, as one only Church of God (Gal. VI, 16). Already he sees this body of all the faithful as the "Body of Christ".

(b) At the opening of the Epistle to the Romans, St. Paul changes his manner of address: "To all the well-beloved saints in Christ Jesus". (Rom. I, 7). Without doubt the word "church" still designates also local communities (Rom. XVI, 5). But the Church means above all else the universal assemblage of the saints, the Body of Christ of which Christians are members, the new man in whom are fused Gentiles and Jews. The Church is one with Christ (Philip. III, 6). In the

Epistle to the Ephesians, St. Paul expresses his complete thought (Eph. I, 23).

(c) In his pastoral Epistles, the word is used in two senses (1st sense, 1 Tim. III, 5; 2nd sense, 1 Tim. III, 15):

From the expression, which seems the oldest in point of time, "To the Church of the Thessalonians in God the Father and in the Lord Jesus Christ", to that other form in the Epistles to the Corinthians, "To the Church of God which is at Corinth", and finally in the statement in the first Epistle to Timothy, "The Church of the living God which is the pillar and ground of the truth" (1 Tim. III, 15)—a continuous movement traces itself in the language and thought of St. Paul, tending more and more to free the concept of Church from local limitations and to show the Church in its greatness as the Body of Christ and the complement of that Body."

From the very beginning, St. Paul certainly knew the roots of this great doctrine of the "Mystical Body"—knew them in the revelation on the Damascan road. Christ lives; He is present in Christians, He makes Himself one with them. He firmly believed that the mission which he had received, to preach to the Gentiles, was a great calling, a work which would carry him far. To it he gave his whole life. From the first, he realized he should not confine himself to the narrow limits of the community at Jerusalem, and when he separated himself from Barnabas it was with the intention of giving to his mission a far wider field. Yet it seems that only little by little did the vision come to him of the truth of the great "Mystical Body", extending through the entire world, even now open to all and in time to be accepted

by many. His ardent soul compelled him to go on founding new communities; yet, as he himself tells us, in the work of reviewing the facts, the Holy Spirit forbade him to stop or to continue his work in lesser communities, in order that he might press on to the conquest of the great centres of civilization from the Mediterranean to Rome and even to Spain, if death had not intervened. As with many of the holy founders of great Christian works, the blind Jew on the road to Damascus did not foresee that his conversion entailed the conversion of the Gentiles. If at that moment he had seen the vision granted to him on the eve of his martyrdom, thirty years later, of all the communities along the Mediterranean evangelized by him, his soul would have been affrighted.

St. Paul's teaching of the "Mystical Body" grew precise, little by little. First, union with Christ (every Christian is a member of Christ); then, each church is a church of Christ, a part of Christ; finally, all the churches are the Church which is the complement of Christ. As he advances and plants the foundations of Christianity in the pagan world: as he multiplies those communities, united among themselves by a common life (the Eucharist, faith, charity. . .), as a result of his journeyings and his epistles, he comes to write across the map of the world this phrase which he penned at Rome after his three most important missions and at the peak of his evangelical career:

"(We work) for the edifying of the body of Christ: until we all meet . . . unto a perfect man, unto the measure of the age of the fulness of Christ." (Eph. IV, 12-13).

From the realization of the fact that the living Christ is hidden in Christians, St. Paul reached the larger truth of the "Mystical Christ"—far-extended, organized and increasing by the proportioned action of every member. The Church is not only the sum total of believers, differing in mental outlook, in blood, in custom, and in language, nor merely the assembly of local Christians; it is the "Mystical Christ"—a living organism in which all are animated by the one spirit, share in the same life, work for the same end, under the one same head.

For this "Mystical Christ", St. Paul feels himself "pressed by the charity of Christ" (2 Cor. V, 14); he wishes to spend himself that the mystical Christ may be extended (2 Cor. XII, 14-15).

What zeal for souls do those endless journeys in the circumstances at that time bespeak! What sufferings did not St. Paul endure that he might give increase to the "Mystical Christ"! Circumstances obliged him to tell of these to the Corinthians, who had been somewhat forgetful:

"Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labor working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it. We are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now (1 Cor. IV, 11-13). For whereas I was free as to all, I made myself the servant of all: that I might gain the more . . . I became all things to all men, that I might save all (1 Cor. IX, 19-22).— . . . in deaths often, of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once was I

stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fasting often, in cold and nakedness, besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity." (2 Cor. XI, 23-30).

What love of souls is shown in these prolonged discourses which kept him until midnight (Acts XX, 7) or held his auditors from morning even until evening (Acts XXVIII, 23) thirsty to hear the Apostle speak of Christ (Acts XX, 31).

Such is the charity, the devotion, the oneness with the members of the "Mystical Christ" shown by St. Paul that one might almost believe, reading his Epistles, that two men speak in turn. The one seems to identify himself with his correspondents, to share completely their ideas, their sentiments, their difficulties and their joys. The other, remaining a minister of Christ, warns, blames or praises. Truly has the Apostle made himself "all things to all men that he might gain all for Jesus Christ".

St. Paul reached the heights to which it is permitted only a few saints to go. He yearned for the welfare of souls and of Christ, even to the loss for himself of what was his own right and what was essential to his well-being:

"I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that I have great sadness (the temporary rejection of the Jews) and continual sorrow in my heart. For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh." (Rom. IX, 1-3).

So St. Paul would desire to be damned if it were possible that under that condition his fellow-Jews might be saved. Behold to what excesses he was driven by his love for the members of the "Mystical Christ".

3. UNION WITH THE "HEAD" OF THE MYSTICAL CHRIST

Absolute devotion to the members of the "Mystical Christ" is what we first see in the life of St. Paul: union more and more intimate with the head of the "Mystical Body", when we look more deeply.

After his conversion, St. Paul is the servant of Christ. This Christ is the risen Christ which St. Paul, alone among the Apostles, saw in all His glory: the living Master, to Whom he is ever after obedient. To Him his gaze is turned: he looks on high, not to the past, not to Christ in His mortal life, but always to the glorious Christ of the last advent (Rom. VI, 9, 11). In the name of Christ (2 Thess. III, 6), as the minister of Christ, as the ambassador of Christ (2 Cor. V, 20), he exhorts and he labors. The Lord is with him (Acts XVIII, 10): he possesses His Spirit (1 Thess. 1, 5), he has within him the power of the Lord (2 Cor. XII, 9).

The new life of St. Paul, after his incorporation in Christ, is a life of suffering. He had been warned of

this at the time of his conversion. The Lord had said to Ananias:

“For I will shew him how great things he must suffer for My Name’s sake.” (Acts IX, 16).

Since his baptism, he has been “crucified with Christ” (Gal. II, 19). He glories in nothing save the Cross of our Lord Jesus Christ, by which the world is crucified to him and he to the world (Gal. VI, 14). He carries in his body the marks of Jesus Christ. Voluntary sufferings, sufferings necessitated by the work of his ministry, he bears all these in order to merit glory and for the salvation of the elect. He disciplines his body and brings it into subjection, lest, having preached to others, he himself become a castaway (1 Cor. IX, 27). He never seeks his personal interest: he seeks that of many, that they may be saved (1 Cor. X, 33). He endures the test of the sting of the flesh given him, lest he should be proud:

“And lest the greatness of the revelations should exalt me, there was given me a sting in my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And He said to me: My grace is sufficient for thee: for power is made perfect in infirmity.” (2 Cor. XII, 7-9).

Values for him are changed. He writes to the Philippians:

“But the things that were gain to me, the same I have counted loss for Christ. Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for Whom I have suffered the loss of all things, and count them but as dung,

that I may gain Christ. . . . That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death, if by any means I may attain to the resurrection which is from the dead." (Philip. III, 7-11).

That he may merit the glory of the resurrection, every day for Christ's sake he risks death (1 Cor. XV, 31). He welcomes his sufferings not only that he may share with Christ in the resurrection, but also that he may advance, in union with Christ, the redemption of his brethren. A prisoner at Rome, he writes to Timothy :

" . . . I labor even unto bands, as an evildoer. . . . Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory . . . for if we be dead with Him, we shall live also with Him. If we suffer, we shall also reign with him." (Tim. II, 9-12).

For the sufferings of the Apostle, in union with his Master, are the source of supernatural life for the faithful :

"For we who live are always delivered unto death for Jesus' sake ; that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you." (2 Cor. IV, 11-12).

While these sufferings of the Apostle give evident testimony of the power of God in him, and incite him to thank God, they are also the stimulus of life in the faithful. He rejoices at his imprisonment (Philip. I, 12) because it gives him an opportunity to preach to the pretorians. The Apostle realizes that through his sufferings he is carrying out the passion of the Saviour :

“(I) now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for His Body, which is the Church. . . .” (Col. I, 24-25).

So are his sufferings united to the sacrifice of Christ. Happy would he be to join his own death to the death of the Master:

“Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice, and congratulate with you all.” (Philip. II, 17).

In this spirit of sacrifice, he labors: in this spirit (2 Tim. IV, 6) he will accept death.

One realizes to what depths, to what largeness of view one is led by the study of the interior life of St. Paul. He understood well the mystery of the death of Christ. At baptism, he mystically made it his own and he fulfilled it through his entire life. In accepting the sufferings, which his labors and Providence placed upon him: in his voluntary mortifications, he made of his life not only a meritorious preparation for the life to come, but a redeeming sacrifice, united to the sacrifice of Christ.

A mystery of death, the life of St. Paul is also a mystery of life. The new life which the Apostle possessed after his incorporation into Christ is a life “in the faith of the son of God, Who loved me, and delivered Himself for me” (Gal II, 20), a life of union and of love with Christ.

Therefore is he indifferent to everything outside of Christ: all things content him sustained by the power of Christ.

He writes to the Philippians:

"I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith. I know both how to be brought low, and I know how to abound: (everywhere, and in all things I am instructed) both to be full, and to be hungry; both to abound, and to suffer need. I can do all things in Him Who strengtheneth me." (Philip. IV, 11-13).

He strives not to make useless the grace which he has received from God. He so explains to the Corinthians:

"And we helping do exhort you, that you receive not the grace of God in vain. . . . Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of justice on the right hand and on the left; by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things." (2 Cor. VI, 1-10).

And this striving, born of his new life, St. Paul will sustain tirelessly all his days. At the end, he writes from his Roman prison to the Philippians:

"Not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus. Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, I press

towards the mark, to the prize of the supernal vocation of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded." (Philip. III, 12-15).

What intensity of effort towards the ideal! What striving for sanctity! And these are the standards which should actuate every Christian.

One understands how, in response to such good will, God filled the soul of St. Paul with extraordinary graces. Beyond the appearance of our Lord on the road to Damascus (Acts XXII, 6-11), St. Paul was favored with many visions: in the temple shortly after his conversion (Acts XXII, 17-21), at Corinth (Acts XVIII, 10), in the Antonine castle at Jerusalem (Acts XXIII, 11), after his shipwreck on the Mediterranean (Acts XXVII, 23). Frequently the Holy Spirit gave him specific directions concerning the course of his ministry (Acts XX, 23). In the course of his disputes with the Judaizers, the Apostle has revealed to us the extraordinary graces which God bestowed upon him:

"If I must glory . . . but I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth), such a one caught up to the third heaven. And I know such a man (whether in the body, or out of the body, I know not: God knoweth): that he was caught up into paradise, and heard secret words, which it is not granted to man to utter." (2 Cor. XII, 1-4).

He speaks here, no doubt, of high mystical graces, such as God gives to His great saints.

Thus, from his conversion, the soul of St. Paul grew, without ceasing, in sanctity to a union more and more

intimate with Christ, even to the highest mystical states. One would love to be able to note the steps of this saintly growth; but the content of St. Paul's writings was defined by the needs of those to whom he wrote. If the Epistles of the Captivity treat more fully the development of the interior life, it is because they were addressed to the older communities, to advanced souls. The great Epistles are addressed to those recently converted; moreover, they treat, for the most part, of the "purgative life." They teach that it is necessary to break the past, with the "old man". The Epistles of the Captivity speak most often of the "illuminative life." They teach how necessary it is to grow in the new life. But such passages as that in Second Corinthians (2 Cor. XII, 1-4), concerning St. Paul's visions, or that in Galatians (Gal. II, 20), do show to what high degree of development the interior life of the Apostle had already attained. May it be said that the last Epistles of St. Paul reveal a different state of the soul? The Apostle, about sixty years old, was at Rome. His day of strife had passed. The labor of his missions was ended. He was near the summit of the spiritual ascent. Threatened with martyrdom for the faith, he had long since been prepared, in any case, ready to die. In those Epistles written by the Apostle in the comparative solitude of his prison, and particularly in his intimate confidences to his dear Philippians, one feels that his great soul is more at peace; ripened by the years of his apostolic labor and of his sufferings, absolutely united to God, ready as the full fruit to be harvested by Christ. Of this confidence, he speaks in his Epistle to the Philippians:

“For I know that this shall fall out to me unto salvation (his labors, his captivity?), through your prayer, and the supply of the Spirit of Jesus Christ, according to my expectation and hope; that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, whether it be by life, or by death. For to me, to live is Christ: and to die is gain. And if to live in the flesh, this is to me the fruit of labor, and what I shall choose I know not. But I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better. But to abide still in the flesh, is needful for you. And having this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith: that your rejoicing may abound in Christ Jesus for me, by my coming to you again.” (Philip. I, 19-26).

Of the alternatives—one of personal concern, to die and to be with Christ; the other of concern for others, to remain here in order to do good and glorify Christ—the latter weighed more with St. Paul.

Some years before, returning from his third journey and before he went on his last visit to Jerusalem, he thus spoke feelingly to the ancients of the Church of Ephesus, who had come to see him, as he journeyed, at Miletus:

“And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there: save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem. But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that all

you, among whom I have gone preaching the kingdom of God, shall see my face no more. . . . And now I commend you to God, and to the word of His grace, Who is able to build up, and to give an inheritance among all the sanctified. I have not coveted any man's silver, gold, or apparel, as you yourselves know: for such things as were needful for me and them that are with me, these hands have furnished." (Acts XX, 22-34).

This passage, a veritable spiritual testament, shows an attitude unchanging in the face of either life or death.

St. Paul has no fear of death. In a moment of admirable impatience, he said to the Christians at Caesarea, who sought to prevent him from going to Jerusalem, when the prophet Agabus had declared that Paul would be taken by the Jews and delivered to the Gentiles:

"What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus." (Acts XXI, 13).

On the eve of that supreme hour of martyrdom, which St. Paul felt had come for him, he wrote to his disciple Timothy:

"For I am even now ready to be sacrificed: and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day: and not only to me, but to them also that love His coming." (2 Tim. IV, 6-8).

In serving souls, in seeking union with Christ, St. Paul always, in himself and in others, in life and in death, sought the glorification of Christ. In the increase

or the growth of members, in their union with the head, the Apostle has always in mind the "Mystical Christ".

The spiritual doctrine which he taught became, for the Apostle, his very blood and his very life. He was not only the soldier, the disciple, the imitator of Christ: animated, vivified by Christ into Whom, since his conversion, he had been incorporated, he was almost identified with Christ. His life may be summed up by those two sentences, which are an epitome of his whole teaching on the Christian life and on the Mystical Christ: the one from his Epistle to the Galatians (Gal. II, 20), "I live, now not I; but Christ liveth in me"; the other from Philipians (Philip. I, 21) and inscribed on his tomb at Rome, "To live is Christ". The one is the complement of the other. The one speaks of God coming down to us: the other of our ascent; the one tells of the work of detachment; the other of our striving after union. They sum up the beginning and the end of the Christian life: the Mystical Christ, the All in every one of us, as He is in all.

CHAPTER V

CONCLUSION

FOR St. Paul, the place of Christ in the Christian life is expressed in one word: He is all (Col. III, 11). Through Him, in Him, with Him and for Him, we possess the Christian life (*per ipsum, cum ipso, in ipso*, or better still *ἐξ αὐτοῦ, ἐν αὐτῷ, εἰς αὐτόν*).

We live in Christ and as Christ. We live and we die for Christ's glory and for our own in His. Christ is the beginning, the middle, the end of the Christian life. As by His coming He renewed the face of the world, so by baptism, the beginning, He converts us, transforms every one of us individually. He sustains by enabling us to live His life: by taking us into Himself, through sharing with us the mysteries of His life, of His death and through participation in the Holy Eucharist, He completes by associating us through our death and resurrection with Himself, with His triumph at the Second Coming, with Himself living in the Most Holy Trinity. To incorporate oneself into Christ, to live in Christ, to find ourselves in Christ—that is the full programme of the Christian life. To die to everything that is not Christ, to live for Christ, that having been our life He may also be our glory—that is the past, the present, the future.

The all pervading Christ of Paul is the great "Mysti-

cal Christ", living, present everywhere, always, and in all, all in all. Around this truth centers all the spirituality of St. Paul. And it is this doctrine of the "Mystical Christ" which unfolds to us most clearly the great Mystery of Christ and its place in our life. The Christian is a man who is born, lives, perseveres, grows and dies in Christ, that he may rise with Christ.

This strong, living teaching of St. Paul has lost none of its actuality. On the contrary, should we not seriously consider studying it more faithfully as the real source of Christian principles, of that true piety of which our day stands in need?

Will not his teaching on the "Mystical Christ" be a corrective of that piety which, with some, has grown too individualistic? The Christ of St. Paul "is Christ the universal man, in Whom, through religion, we are one . . . and thus of God and of Christ and of ourselves, if we yield our wills, all make the one living whole, great and manifold, the essence of Christianity, which consists of one life in common with God." (Sertillanges, "L'Eglise" vol. 1. 219.).

To our age so preoccupied with social questions, the teaching of St. Paul on the "Mystical Body" supplies the foundation of a piety that is both deeply Catholic and thoroughly "social."

And will not this spirituality of St. Paul help that present day Christian who, by a return to the frequent reception of Holy Communion and to the study of the spiritual life, seeks to leave behind him a superficial and purely formal Christianity, which satisfies certain Catholics, who call themselves "practical"?

St. Paul leads us to Christ, the living Master, Who wishes to possess our whole soul and our whole life. "Some souls make the life of Jesus Christ, together with other subjects, a matter of meditation. That is not sufficient. Christ is not one of the ways unto spiritual life: He is our entire spiritual life." (Marmion, "Christ the Life of the Soul").

The Christ of St. Paul is not a "devotion". He is the whole of piety: He is our whole religion: He binds us to the great reality of the world—the Blessed Trinity. Here, again, St. Paul may be of great help to souls of today. "To my mind," says Cardinal Mercier, "the danger today is not that the oneness of God may be lost sight of: but that the truth of the Trinity may be forgotten. Our danger is that we may be ensnared by a naturalistic deism; that we may look on God as an idol raised on high, motionless on His pedestal; or view the fact of His existence as a rigid geometrical axiom, after the manner of Spinoza. On the contrary, our God is truly a living God. God is the eternal source whence springs all life. That this substantial Life Principle may, by Its internal operations, communicate Itself, is the ultimate basis of our beliefs and the very marrow of the mystery revealed." (Cardinal Mercier, "*La Vie Interieure*").

Incorporation into the "Mystical Christ" of St. Paul carries us into the life of the Blessed Trinity, bears us to the heart of the mystery revealed.

"Through the Holy Spirit, Christ has transformed man, has entered into his life and drawn him, with Himself, even unto the Father. Man is not united to God

save inasmuch as he shares in the union by which the Three Divine Persons are united one to another.

“To consider this doctrine is to recognize its transcendence. All that is found inviting in human systems of thought is found here, purified, perfected, and as part of a synthesis which does away with their negations. The unity is more intimate than that of stoical monism, because it is more personal and more living. The divine transcendence is more surely safeguarded than in Platonism, because the holiness of God is held unique: the many intermediaries dreamed of by Alexandrianism are done away with. Man is united to God by one Mediator, weak, as we are, in the flesh; holy as God in His spirit. And all this is not speculation. It is a reality, which has been made known to us in Christ; which has been consummated by His death and resurrection, and which every day is continued in Christians by His Spirit.

In this religious faith, the facts and the doctrines mutually harmonize, as to body and spirit, as do man and God. The faith possesses entirely the faithful one. He is not an adherent of a system: he is incorporated into Christ.” (Lebreton, “*Les Origines du Dogme de la Trinité*” p. 406).

APPENDIX

NOTE A: ANALOGY OF GRAFTING IN ST. PAUL

Does St. Paul say that the Christian has been grafted on to Christ?

The question concerns the following passage from Romans, VI, 5, wherein St. Paul speaks of our union with Christ by baptism:

“εἰ γὰρ σύμφυτοι γεγόνημεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ”

The Vulgate has it:

“Si enim complantati facti sumus similitudini mortis ejus.” (“If we have been planted together in the manner of His death.”)

“Planted together” (*complantati*) means “planted in the same soil, planted with.” Cfr. Theil, “Dictionnaire Latin-Français (Didot, Paris); and not “made into the same plant.” Cfr. Crampton, Bible, p. 179, note.

Pere Lagrange (cfr. Epître aux Romains, p. 145) translates it:

“So indeed, we have been united with Him, in order to grow with Him through the image of His death.”

Hugues Oltramare so defines the meaning of *σύμφυτος* (cfr. Commentaire sur l'Epître aux Romains, Geneva 1882. vol. 2. p. 10): it does not mean “planted with” (Syrian, Vulgate, Chrysostom; Ambrosiast; Lutheran;

have "planted with"); for then it would read *σύμφυτος* from the verb *συμφυτεύω*: much less does it mean "grafted" (Erasmus, Calvin, Estius, Cornelius a Lapide, Klee); for then it would read *εμφύτευτος* from the verb *εμφυτεύω*: it means explicitly "one who is born, grows and develops oneself with . . ." (Cfr. Zach. II, 2).

Zorell defines *σύμφυτος* as one who is born and grows with another: therefore, 1) possessed from birth, born with, native, connatural; 2) cognate, i. e., of like nature; 3) one who by growth has become one with, is intimately joined with: (Rom. VI, 5), as if through likeness with the death of Christ (i. e., through the mystical death of baptism) we are intimately united (with Christ), so will we be intimately united with Him through the likeness of His Resurrection. Notice that by this adverb is denoted an intimate, vital and enduring union.

Grimm defines it as one who by growth has become one with another.

Cremer-Urwich: to grow at the same time, to grow together.

Lagrange (loc. cit., p. 145): "*σύμφυτοι* is used of things that grow together, particularly of plants. The term is rather vague: it indicates that all share in a common end, and if applied to plants may be used to express the process of grafting. . . . *Complantati*, is an inadequate translation; it should be translated: "planted together (with another) we have by growth become one with him."

We conclude, with Pere Lagrange (loc. cit., p. 146):

“Perhaps St. Paul was thinking of the process of grafting; but he does not say so.”

Again, that other passage in Romans (XI, 17-24) may not be used to define precisely the union of the Christian with Christ. The metaphor of grafting, here used, has an entirely different application. The trunk is the Jews upon which the Gentiles are grafted: but the wild olive, for its part, represents the Church, the body of the elect of God. Gardeners graft a fertile branch upon a wild bush or tree. St. Paul allows himself great liberty in using the comparison and grafts on a good tree a wild branch, the wild olive of the Gentiles on the fertile olive tree of the Jews. The Jews, the branches, after having been cut off from the trunk (the rejection of the people of Israel) will be grafted again on the fertile olive tree (the future conversion of the Jews). Here, again, St. Paul is not true to horticulture. Branches long since cut away are never used for grafting. But St. Paul has in mind the thought that the grafting is easier and more effective in proportion to the natural affinity of the branch to the tree to which it is grafted (the conversion of the Jews more “natural” than that of the Gentiles). Cfr. Lagrange, *Epître aux Romains*, p. 283.

This freedom in the application of comparisons is very characteristic of the thought of St. Paul. The thought itself is vigorous: it dominates the mind of the Apostle. He uses in passing any illustration that will help explaining it. But the thought never becomes obscure in the course of its development. All borrowed material has been so assimilated, so transfigured into the thought itself that the comparison used is lost sight of.

NOTE B: THE SENSE OF 1 CORINTHIANS, II, 2.

St. Paul, in the first Epistle to the Corinthians, thus summarizes his preaching at Corinth:

“(1) And I, brethren, when I came to you, came not in loftiness of speech or of wisdom; declaring unto you the testimony of Christ. (2) For I judged not myself to know anything among you, but Jesus Christ; and Him crucified.” (1 Cor. II, 1-2).

How is this to be understood? Has one the right to conclude it is an abridgment of the gospel or of the spiritual doctrine of the Apostle; that everything depends on the knowledge and the imitation of Jesus Christ crucified?

It is not our wish to minimize the office of voluntary suffering in the spiritual teaching of St. Paul (Cf. Chap. II, v. 2, 3, 4), but to define precisely the meaning of this passage in the Epistle to the Corinthians and in doing this to bring out more clearly the doctrine of the Apostle on mortification.

A.—Textual Criticism (Prat, v. 2. p. 49-50):

“Οὐ γὰρ ἔχρινά τι εἶδεναι ἐν ὑμῖν εἰμὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον.”

(a) The negative (οὐ) most naturally refers to the word nearest it; that is to say, to the verb *ἔχρινα*. To make the οὐ refer either to *τι*, or *εἶδέναι* would be arbitrary.

(b) *ἔχρινά*. The verb *χρίνειν* (the form here is that of the first person singular aorist indicative) means: to judge a thing good, to find it proper (Zorell). In this sense, it is often used by St. Paul (1 Cor. VII, 37). There is question here not of a speculative judgment but of a practical one. It ought not therefore be trans-

lated: "I would judge that I know nothing except Jesus Christ crucified"—for the judgment would be contrary to the truth—but: "I would not judge it proper to know whatever may be if it be not Jesus Christ crucified". The aorist would rather indicate that this manner of looking at the matter has been of the past and perhaps no longer true. Otherwise, strict grammar would have necessarily required the use of the perfect tense, which indicates a state which remains.

(c) The *ἐν ὑμῖν*, among you, shows the particular conditions under which St. Paul taught at Corinth. Before other auditors and under other conditions, St. Paul would have spoken in a different way.

B.—Literary Criticism:

(1) Immediate context.

St. Paul launches forth against the parties that divide the church of Corinth (1 Cor. I, 10–16). It is not by wisdom and eloquence that one ought to preach the gospel. St. Paul recalls, no doubt, the failure of his speech at Athens on the Areopagus and he wishes to show the emptiness of self-assertion in the evangelical preacher, as, for example, the brilliant Apollo. It is not necessary to misrepresent the scandal of the cross, for the true gospel is "a scandal to the Jews" and "foolishness to the Gentiles" (1 Cor. I, 17–25). The experience of the infant Church supports this point of view. Among those whom God has called to the faith "are not many wise according to the flesh, not many mighty, not many noble" (1 Cor. I, 25–27). It is precisely in this helplessness that God makes his power appear. He chooses that which in the world's eyes is foolish to confound the wise: that which is weak, to confound the strong (1 Cor.

I, 27-31). "But of Him are you in Christ Jesus, Who of God is made unto us wisdom, and justice, and sanctification, and redemption: that, as it is written: He that glorieth, may glory in the Lord." The conclusion is that the Corinthians ought to return thanks to God Who is the true Author of their calling, and not, dividing into parties, boast that they were converted by this or by that teacher.

For these reasons, St. Paul, who might have preached to the Corinthians with greater distinction than, for example, at Athens, and who could have declared the gospel somewhat after the manner of Apollo, did not wish to do either (1 Cor. II, 1-2):

"And I, brethren, when I came to you, came not in loftiness of speech or of wisdom; declaring unto you the testimony of Christ. For I judged not myself to know anything among you, but Jesus Christ; and Him crucified." (1 Cor. II, 1-2).

Christ at once undeceives the Jews who came to Him dreaming of a temporal messiah; and to the Apostles He foretold His passion when they disputed among themselves for the first place in His kingdom. St. Paul wished to preach without equivocation to the proud and fastidious Corinthians a religion lowly and austere. So the Apostle (1 Cor. II, 3-5) shows himself a humble preacher: neither his word nor his teaching would depend upon the enticing words of wisdom but "in the showing of the Spirit". He presents the gospel not as a matter of science but as a knowing by faith in order that the faith of the Corinthians should be founded "not on the wisdom of men, but on the power of God."

There is, and of a different order, a Christian wisdom

(1 Cor. II, 6-16) which has nothing to do with the wisdom of this world, but which is the wisdom of God, supernatural grace, incommunicable, coming from God, and which reveals the mysteries of God and the secret of things created. To understand this wisdom one must have ceased to be "rational" and already have become spiritual which latter the Corinthians were not:

"And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ. I gave you milk to drink, not meat: for you were not able as yet. But neither indeed are you now able: for you are yet carnal." (1 Cor. III, 1-3).

The preaching of St. Paul at Corinth on Jesus crucified was not, therefore, a general synthesis of Christianity but a particular explanation shaped by the deliberate plan of St. Paul and the spiritual needs of his auditors. The Apostle did not wish to present the gospel as a philosophy and an ordinary religion, but as a special teaching which subjects reason to faith, and which through mortification, conquers the will. The spiritual condition of the Corinthians demanded that their instruction be fitted to beginners. They were not as yet actually ready to understand doctrine stronger and loftier. The exclusive preaching of Christ crucified, with the immediate context, is a preaching for beginners and not a complete resumé of Christianity. And learned in the beginning, it will be often recalled and never forgotten.

We will now endeavor to see the place of this teaching of St. Paul in the mediate context.

(2) The Mediate Context.

What is the place of the preaching of Jesus crucified in the teaching of St. Paul? What office does suffering hold in his spirituality?

In the eyes of St. Paul, the death of Christ is inseparable from His resurrection. Christ endured death in order to rise again.

The Apostle thus summarizes his gospel to the Corinthians:

“For I delivered unto you first of all, which I also received: How that Christ died for our sins according to the scriptures: And that He was buried, and that He rose again the third day according to the scriptures: and that He was seen.”
(1 Cor. XV, 3-5).

Death is inseparable from the resurrection of Christ. When, in summarizing for the Corinthians (1 Cor. XV, 1-11) his gospel, St. Paul mentions the death of Christ (1 Cor. XV, 3), he insists on the resurrection and on the appearances of our Lord which proved it (1 Cor. XV, 4-8) and the blessed results which flow from it to us (1 Cor. XV, 12). The resurrection is the great apologetic argument of St. Paul, as it was of the first Apostles and the earliest of the faithful. It is the primary dogma of Christianity (Acts XIII, 28-30).

We can, it seems, also trace the pedagogical method of St. Paul. To beginners the Apostle teaches the mystery of Christ crucified. St. Paul took care, both at Corinth and at Ephesus, that the doctrine of Christ would not appear as still another novelty coming out of the Asia of many mysteries among the diverse systems of religion and philosophy scattered through the society of that day. He presents Christianity with directness

and without any ambiguity, not as a learning that flatters the spirit or as a religion of mystery flattering the senses, but as a discipline which imposes effort, humility and mortification. From the first, therefore, he preaches Jesus crucified, as he tells the Corinthians (1 Cor. II, 2).

But after the faithful understood this teaching—which one may judge from the Epistles of St. Paul was as soon as possible after their baptism—the Apostle completes it by preaching of the mystery of Christ risen and living in His mystical Body. This is the secret which he revealed to the spiritual and not to the rational, to those who had advanced from childhood in Christ. “The gospel of the glory of Christ, Who is the image of God” (2 Cor. IV, 4), remains veiled “from those unbelievers in particular whose god of this world has dulled their thoughts”. St. Paul did not allow his disciples, any more than he allowed himself, to remain in the condition in which the Apostles were immediately after Calvary—sorrowful, resigned, discouraged, with the memory in their hearts of a wonderful example of great merit vanquished: a just Man crucified by the wicked. He gave to them that confidence which he had in his own heart: “Christ is risen and we chant His victory” (Liturgy of Easter Week).

He preached not the cult of one dead but faith in One living and already victorious over death—One Who will draw us after Him in His triumph.

Understanding this, the connection which exists in the spirituality of St. Paul between our sufferings and those of Christ, the place which it gives to the teaching of Jesus crucified will indicate what part suffering plays in the Christian life.

(a) As with Christ, the Christian ought to pass through suffering in order to arrive at glory. St. Paul gives to his disciple Timothy this confidence which is also a warning:

“And all that will live godly in Christ Jesus, shall suffer persecution.” (2 Tim. III, 12).

(b) The Christian may be asked to coöperate by his suffering with Christ in the work of redemption:

“Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for His Body, which is the Church.” (1 Cor. I, 24).

But consolations are mingled with these providential trials of the faithful who like St. Paul bear them after the manner of Christ.

“For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.” (2 Cor. I, 5).

St. Paul condemns that asceticism which nourishes pride and such mortifications as but satisfy the flesh. He writes thus to the Colossians:

“Which things have indeed a show of wisdom in superstition and humility, and not sparing the body, not in any honor to the filling of the flesh.” (Col. II, 23).

The Apostle condemns, in the ascetical Judaic-Phrygian teaching as held by the doctors of Colosse, that asceticism which is not undertaken in union with Christ Crucified and which does not aim to draw us closer to the risen Christ. “It is futile, and also dan-

gerous," says a modern author (Bruyère "*La Vie Spirituelle*" p. 67.) "—as are all illusions—to seek suffering for suffering's own sake. It is a regrettable tendency of very good souls in our unhealthy age Under this becoming exterior, they succeed in hiding many meannesses, many neurotic tendencies: they do not see that it is necessary to search for duty and not for suffering, and that all suffering is not necessarily either holy or sanctifying. There are many useless sufferings of which it would be better to be rid. They serve no purpose: they serve nobody. One finds his satisfaction in them, cultivates them. They sadden: they lift up: they cause the soul to presume with regard to itself: its own power: and the purposes of God. Nothing is absolutely good save God and His will: suffering is but a relative, a borrowed good . . . although it may be the means of sending forth love, it is not indispensable to love. It does not beget merit, although it may be the occasion thereof. If it be not joined with love, its dwelling is the dark chamber where the spirit of evil presides."

We may now answer the question asked at the beginning of this note.

Is it true to say that, according to the passage here quoted, the entire spirituality of the Apostle reduces itself to a knowledge and imitation of Jesus Crucified? To say that would be to speak in opposition to the text itself: to both the immediate and mediate context.

The teaching of St. Paul steers clear of the two extremes—to express all of Christianity in terms of the Crucifix: to define Christianity yet never speak of the Crucifix. St. Paul sees suffering as a means of union

with Christ and not as an end. The end is union with the risen Christ, Who has already entered into His glory.

NOTE C: HUMILITY ACCORDING TO ST. PAUL

In studying his particular estimate of each virtue, it is, moreover, necessary to bear in mind the largeness of spirit and the energy that characterized St. Paul. Let us see how the Apostle treats the virtue of humility.

Humility, in the mind of St. Paul, is, first of all, truth:

“For if any man think himself to be something, whereas he is nothing, he deceiveth himself.” (Gal. VI, 3).

This truth shows itself in many ways:

“For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am what I am; and His grace in me hath not been void, but I have labored more abundantly than all they; yet not I, but the grace of God with me.” (1 Cor. XV, 9-10).

(1) The Apostle, therefore, apart from grace, holds himself in poor esteem: and does not hesitate to recall that about himself which would most humiliate him with his correspondents—that he had persecuted the Church of God.

(2) What the Apostle has of good he does not lay to the credit of self, but to the credit of God. By the grace of God he is what he is; and the grace of God is the

cause of the fruitfulness of his apostolate. Often does he insist upon this truth:

“For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received, why dost thou glory? (1 Cor. IV, 7). But he that glorieth, let him glory in the Lord. For not he who commendeth himself, is approved, but he whom God commendeth.” (2 Cor. X, 17-18).

(3) But the Apostle did not believe that he was obliged not to recognize the good that was in him. He knew well the special fruitfulness of his apostolate. He had labored more than all the others. Furthermore, when it was a question of the rights of God and the interest of souls, he had boldly championed with a force that still astonishes us, his own glorious record and that of his mission: the achievement of his apostolate and his sufferings for Christ.

For the Judaizers wished to discredit his mission to preach the gospel. Let St. Paul speak:

“Seeing that many glory according to the flesh, I will glory also. . . . I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise): I am more; in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gen-

tiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must need glory, I will glory of the things that concern my infirmity." (2 Cor. XI, 18-30).

Such a protest reveals, perhaps, a poor concept of humility, but it amply justifies itself before the right of God and of souls to the truth.

Apart from such answers to criticism, St. Paul avoids saying what would be in his own favor. His humility shows itself less in words than in acts. He shows the same contempt as did St. Francis de Sales for that disparagement of self, most often of small sincerity, which offers indirectly an opportunity whereby self may be complimented. The Apostle never practised "fishing" under the guise of humility. He held the best way to say that one is nothing was not to speak of self. The humility of St. Paul manifested itself in acts. He let himself be seen as he was, without the oratorical art of the Apollos, without the external display of the Judaizers. The labor of his own hands gave him his livelihood. Pre-eminently and truly, he is the servant of God and of souls.

The humility of St. Paul showed itself:

(a) With regard to God, by thanksgiving:

"By the grace of God, I am what I am." (1 Cor. XV, 10).

(b) With regard to self, by a great confidence, without any of that timidity which results in a lop-sided

humility, which gives too much consideration to the human nothing and not enough to the all of God, which fills it:

“I can do all things in Him Who strengtheneth me.” (Philip. IV, 13).

(c) With regard to his neighbor, by mildness. One of the most original characteristics of humility, as described by St. Paul, is the frequent conjunction of humility with mildness (Eph. IV, 2). Does it not reveal a deep psychology? One's attitude towards his neighbor: the value at which one holds him—are not these consequent upon our appreciation of such humility, and the touchstone of our self-love?

“I therefore . . . beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity.” (Eph. IV, 2).

Thus the examination of how St. Paul regarded the virtue of humility enables us, by citing a particular example, to appreciate the strength and the largeness of his spirituality. Humility, according to St. Paul, has nothing in common with pious illusion, unconscious hypocrisy, timidity or narrowness. For St. Paul, it is truth, thanksgiving, confidence, mildness. His definition is much closer to that of St. Thomas Aquinas, who places humility as the foundation of magnanimity, than to that of St. Chrysostom or even that of St. Bernard (*Summa Theol.* 2a 2ae). St. Chrysostom states “to be humble is when one is great to make oneself small”; but that is more fittingly applied to a God, Who becomes incarnate, than to man, who is a poor, sinful creature.

St. Bernard declares: "Humility is that virtue by which a man who knows himself well despises himself". But this fails to emphasize sufficiently that confidence in God which is the necessary complement of the contempt of oneself.

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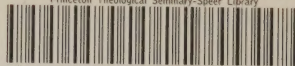
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